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HUNTINGDON PRESBYTERY, APRIL 9, 1895.

THE HISTORICAL MEMORIAL
OF THE
CENTENNIAL ANNIVERSARY
OF THE
PRESBYTERY OF HUNTINGDON,
Pennsylvania

HELD IN HUNTINGDON, PA., APRIL 9, 1895

PUBLISHED BY
THE AUTHORITY OF THE PRESBYTERY

1795—1895

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1896

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THE PRESBYTERY OF HUNTINGDON.

INTRODUCTION.

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THE Centennial Anniversary of the Presbytery of Huntingdon was held in Huntingdon, Pennsylvania, on Tuesday, April 9, 1895.

It was the unanimous sentiment of the Presbytery that the Centennial Sermon and addresses of the occasion should be published and preserved in the permanent form of a memorial volume. And it was decided that the book should comprise as far as possible a complete and reliable history of the Presbytery of Huntingdon during the past century.

Such a volume would set forth the history of the rise and progress of Presbytery throughout seven counties of Central Pennsylvania.

It would preserve in permanent form historical facts and data of immense value to future generations of Presbyterians.

It would afford a reliable basis for future history when our successors in 1995 should observe the Second Centenary of the Presbytery.

The work, we believe, will not disappoint the expectation of our people. It will be of great and permanent value to Presbyterians. It will inspire our people with renewed love and loyalty for their church as they read of the toils and trials and triumphs of the Fathers,—those heroic and devoted men who laid the foundations of our beloved Zion in these mountainous regions a century ago.

We trust that the work will accomplish great good, and may God use it for his own glory.

The committee of publication ventures to call special attention to the great historical value of the exhaustive index which has been prepared through the kindness of Mr. J. C. Blair. The use of this index will enable the descendants of the founders of Presbyterianism in Central Pennsylvania to avail themselves of the vast fund of genealogical information contained in this volume, and makes immediately available the treasures of local history which the sketches of individual churches contain.

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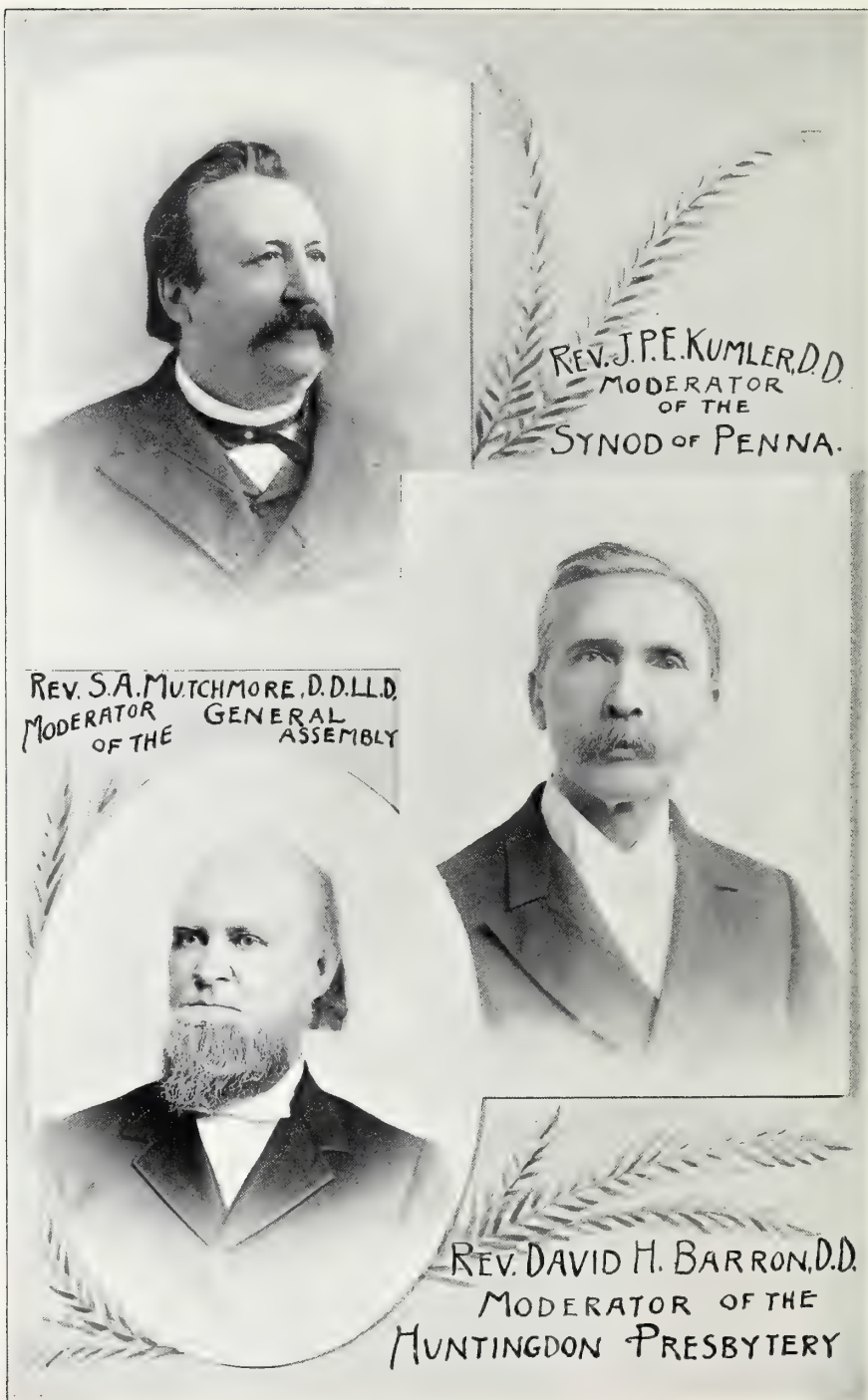
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WARRANT.

THE following is the record of the Act of the General Assembly forming the Presbytery of Huntingdon, 1795: "The General Assembly of the Presbyterian Church of the United States in America having erected such of the members of the Carlisle Presbytery as were situated north of, or by a line drawn along the Juniata River, from the mouth up to the Tuscarora Mountain, and along the Tuscarora to the head of Path Valley; thence westerly to the eastern boundary of the Presbytery of Redstone, so on to leave the congregation of Bedford to the south, into a Presbytery by the name of the Presbytery of Huntingdon, and appointed their first meeting on the second Tuesday of April, A.D. 1795, to be held at Mr. Martin's church in Penn's Valley; in consequence of this Act of the General Assembly, the Presbytery of Huntingdon met at the place and the day aforesaid."

In accordance with the resolution previously adopted, the Presbytery of Huntingdon, April 9, 1895, observed the Centennial Anniversary of this organization. These exercises were of such nature, historically, that the Presbytery authorized the publication of a memorial volume, which would preserve the historical and other addresses of this occasion.

Rev. Harvey Græme Furbay, Ph.D., Chairman, Rev. D. K. Freeman, D.D., Rev. R. F. Wilson, Editor, Gen. James A. Beaver, and Mr. J. C. Blair were appointed a committee to publish this book.



MODERATORS.

HISTORICAL MEMORIAL.

PRELIMINARY ACTION TOUCHING THE CENTENNIAL.

It may be well to note, as a part of the history, the action of the Presbytery taken in advance of the observance of the Centennial.

At an adjourned meeting of the Presbytery, held at Bellwood, June 12, 1894, the Revs. David H. Barron, D.D., George Elliott, and Joseph H. Mathers, D.D., with Elders General James A. Beaver and John Clark, were appointed a committee to consider the propriety of observing in some special manner the Centennial Anniversary of the Organization of the Presbytery of Huntingdon, and report at the stated October meeting, 1894.

During the sessions of Presbytery, at Reedsville, October 3, 1894, the Special Committee on the Centennial of Presbytery reported that it has carefully considered the subject committed to it, and recommends,—

First.—That the One Hundredth Anniversary of the Organization of the Presbytery be observed at Huntingdon, on the second Tuesday (being the ninth day) of April, 1895.

Second.—That, in order to devote the entire day to the observance of the Anniversary, Presbytery suspend a standing rule in regard to the spring meeting, and convene for organization and preliminary business on Monday evening next preceding the second Tuesday of April, 1895 (being the eighth day of the month), at 7.30 P.M.

Third.—That the Rev. D. H. Barron, D.D., preside at the celebration.

Fourth.—That the Rev. Robert Hamill, D.D., be invited to deliver a Centennial historical sermon in the morning at ten o'clock; that the Rev. J. C. Kelly be invited to deliver an address upon "Local History and Biography"; that the Rev. George Elliott be invited to deliver an address upon "Personal Reminiscences of the Churches and Members of the Presbytery"; that David W. Woods, Sr., Esq., be invited to deliver an address upon "The Sources of Presbyterianism in Huntingdon Pres-

bytery"; and that the Hon. John Scott, formerly of Huntingdon, be invited to deliver an address upon "The Influence of Presbyterianism in Central Pennsylvania"; and that after each of the last-mentioned four addresses opportunity be given for voluntary remarks by the members of Presbytery and visitors upon the subject-matter of the addresses.

Fifth.—That if the day be not entirely consumed with the programme hereinbefore outlined, that the evening be devoted to a popular meeting, the main topic for which shall be "The Work of the Presbytery and the Outlook for the Future."

All of which is respectfully submitted. James A. Beaver, Secretary; D. H. Barron, Chairman.

The report was accepted and adopted.

The Committee was continued, with authority to fill any appointments which might be declined and to add the names of others to lead in prayer and make addresses.

Dr. Hamill having declined to fill his appointment on account of impaired health, the Committee appointed the Rev. Joseph H. Mathers, D.D., in his place. They appointed the Hon. Augustus S. Landis to make an address on "The Bench and Bar During the Past Century as Viewed from the Presbyterian Stand-point." The Committee also arranged for addresses at the evening session, by Rev. Samuel A. Mutchmore, D.D., LL.D., Moderator of the General Assembly; by Rev. J. P. E. Kumler, D.D., Moderator of the Synod of Pennsylvania; and by General James A. Beaver.

The Rev. George Elliott, who had been appointed to make an address, died March 15, 1895.

When Presbytery had convened at Huntingdon, Pennsylvania, on the 9th day of April, 1895, and were now ready at 10 o'clock A.M. to proceed with the Centennial exercises, the Special Committee reported a completed order of services, which was accepted and adopted. The Moderator of Presbytery, Rev. Dr. D. H. Barron (in the thirty-fourth year of his pastorate in the church of Hollidaysburg), presided.

The doxology, "Praise God, from whom all blessings flow," etc., was sung.

The invocation was made by the Rev. Sylvester S. Bergen, the last Moderator.

Hymn 435, "Dundee," "Our God, our help in ages past," etc., was sung.

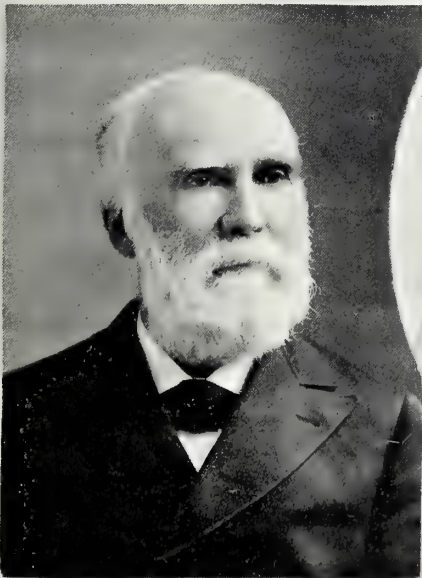
Scripture selections from the first, second, and third chapters of

HON. A. S. LANDIS
HOLIDAYSBURG



GEN. JAMES A. BEAVER, L.L.D.
BELLEFONTE

HON. JOHN SCOTT



D. W. WOODS, ESQ.
LEWISTOWN

RULING ELDERS.

Ephesians and of the twenty-third Psalm were read by the Rev. David K. Freeman, D.D.

The Moderator, Dr. Barron, led in prayer (see page 15), after which Hymn 4, "Old Hundred," "All people that on earth do dwell," etc., was sung.

The Rev. Joseph Hutchison Mathers, D.D., then delivered the Centennial Sermon from Deuteronomy iv. 32,—“For ask now of the days that are past” (see page 16),—after which the Rev. Richard Morrow Campbell led in prayer.

Hymn 32, "Coronation," "All hail the power of Jesus's name," etc., was sung.

In the temporary absence of Rev. John W. Bain, who had been appointed, the benediction was pronounced by the Moderator.

Presbytery took a recess till 2 P.M.

After recess, Presbytery met at 2 P.M.

Hymn 575, "Shirland," "I love thy kingdom, Lord," etc., was sung, when the Rev. Andrew H. Parker led in prayer (see page 39), after which the Rev. Joseph C. Kelly delivered an address on "Fragments that Remain" (see page 40).

Hymn 569, "Arcadia," "Where are kings and empires now," etc., was sung.

David Walker Woods, Esq., delivered an address on "The Sources of Presbyterianism in Huntingdon Presbytery" (see page 64), after which Hymn 830, "America," "God bless our native land," etc., was sung.

The Hon. Augustus S. Landis made an address on "The Bench and Bar During the Past Century, as Viewed from the Presbyterian Standpoint" (see page 71).

Hymn 790, "Auld Lang Syne," "Jerusalem, my happy home," etc., led by the Rev. H. Howard Stiles, as Precentor, was sung.

A recess till 7 P.M. was taken.

The Centennial exercises were resumed. In the absence of the Moderator, the Rev. J. H. Mathers, D.D., presided.

After a voluntary by the choir, Hymn 373, "Dundee," "Let children hear the mighty deeds," etc., was sung. Prayer was offered by the Rev. Robert M. Wallace, D.D. (see page 84). Then Hymn 884, "Rockingham," "O God! beneath Thy guiding hand," etc., was sung.

Rev. J. P. E. Kumler, D.D., Moderator of the Synod of Pennsylvania, made an address on "The Debt and Duty of Presbyterians" (see page 85).

Hymn 951, "Webb," "Stand up, stand up for Jesus," etc., was sung.

Following this the Rev. Samuel A. Mutchmore, D.D., LL.D., Moderator of the General Assembly, delivered an address on "The Oddities and Sublimities of Presbyterians."

Hymn 651, "Middleton," "Glorious things of Thee are spoken," etc., was sung.

General James A. Beaver, late Governor of Pennsylvania, addressed the Presbytery on "The Outlook" (see page 90).

Hymn 1, "Lyons," "Ye servants of God! your Master proclaim," etc., was sung.

The next address was by Hon. John Scott, of Philadelphia, but formerly of Huntingdon, on "Presbyterian Influence" (see page 98).

A Centennial hymn, written by Rev. Dr. Freeman, was sung (see page 103), after which the Rev. S. S. Gilson, D.D., an editor of the *Presbyterian Banner*, of Pittsburg, made a brief closing address. Rev. Robert F. Wilson, in the absence of Rev. Robert Hamill, D.D., offered the concluding prayer (see page 104).

Hymn 597, "Dennis," "Blest be the tie that binds," etc., was sung.

Presbytery adjourned till 9 A.M. to-morrow.

The benediction was pronounced by the Rev. James P. Hughes, in the absence of the Rev. Wm. Prideaux, who had been named in the programme.

These commemorative ceremonies were deeply interesting to all who attended upon them, and doubtless the coming generations who may read the record of this anniversary will heartily thank the Presbytery for this information. Verily, God has led the Presbytery in paths very pleasant, and crowned its labors with large success.

ROBERT F. WILSON, S. C.

PRAYER.

REV. D. H. BARRON, D.D.

ALMIGHTY and Everlasting God, thou art our God, and we will praise thee. Thou art our fathers' God, and we will exalt thee.

We adore thee as the God of the Bible and of the church and of the Covenant and of the promises, the God of thy people and of their children, the God and Father of our Lord Jesus Christ and our Father in him.

We come to praise thee for thy goodness and for thy wonderful works to the children of men.

We thank thee that thou hast chosen a people for thyself, and hast established thy church upon the earth. We thank thee for the Bible and the Sabbath and the living ministry, for the ordinances of thy house, for all the means of grace, and for the hope of eternal life.

We thank thee for Jesus Christ, thy Son and Saviour, Head of the church and Head over all things to the church, and for all the manifestations of thy love and grace and power in him; for all that comes to us in thy grace, through his perfect life, his atoning death, his glorious resurrection, and his ever-living intercession.

We praise thee, O God, for thy divine care of thy church through all the ages to this day; that in the midst of all perils and against all foes thou hast so mercifully and mightily preserved her, hast so added to her members, and so extended her influence among the nations of the earth, according to thy eternal purpose and thy covenant promise.

We thank thee for this Presbytery; for its organization by thy servants a hundred years ago, and for its preservation and enlargement through all the years to this day.

We bless thee for the faith and courage and hope of our fathers, in bringing the gospel to this region and planting thy church in these valleys in the face of trials and hardships and perils. We bless thee this day for all that thou hast enabled this Presbytery to do in the century that has passed, in holding fast thy word, in maintaining the ordinances of thy house, in the work of Christian education and of Christian missions, in all that pertains to the kingdom of our Lord Jesus Christ. It is all of thy sovereign grace and almighty power, and we give to thee this day the praise and the glory.

We thank thee, our Father, that thou hast brought us here to-day

to review and record thy dealings with thy church in the past, and to praise thee for thy goodness to us now. Make us humble and thankful in the goodly heritage we now enjoy, in the blessings that have come down to us in thy grace through the toils and trials of our fathers. And from the record of the past help us to learn lessons of faith and courage and fidelity in the places where thou hast put us, and in the work thou hast given us to do.

Help us in all faithfulness to make known to our children the truths of thy word and the blessings of thy grace, that the generation to come may know them, even the children who shall be born, that they may arise and declare them to their children, that they may set their hope in God and not forget the works of God, but keep his commandments.

Bless those who shall speak to us this day of thy doings, and bless us all with thy pardon and peace and grace.

All these blessings we ask in the name of Jesus, our merciful and faithful High Priest, who has taught us to pray and to say, Our Father who art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever. Amen.

CENTENNIAL SERMON.

REV. JOSEPH H. MATHERS, D.D.

“For ask now of the days that are past.”—DEUT. iv. 32.

It is profitable to turn our thoughts to the past in quest of knowledge as to the Lord's dealing with his people. There are contrasts to be noted that marvellously illustrate his mercy. The Great Lawgiver besought Israel to consider the gracious dealing of the Covenant God with them that their gratitude might be awakened, their obedience established, and their future illumined by his grace. The offices of history are helpful in stimulating the languishing graces and in awakening the profoundest emotions of gratitude. It embodies in the most simple form the goodness of the Lord. It awakens the gratitude and stimulates the soul to increased effort to secure the blessings of the Covenant. We



PASTORS.

are assembled to-day to consider his gracious dealing with the fathers and ourselves, to note the progress of his church, and to seek inspiration from the past for the service that lies before us and our children.

About the time that negotiations were in progress for the union of the New Side Synod of New York and the Old Side Synod of Philadelphia, the region now covered by the Presbytery of Huntingdon was being occupied by venturesome pioneers, who had crossed the North or Kittatinny and Tuscarora Mountains to possess the fruitful valleys of the Juniata. But whilst the Presbyterians were smoking the pipe of peace in their council chambers the merciless savage was decimating the scattered inhabitants and filling the homes of survivors with consternation. The early settlers had taken their lives in their hands in adventuring into the wilderness; but they were building wiser than they knew, and the fruitful fields and prosperous towns and growing cities attest the grandeur of their achievements. Their lowly cabins long ago gave way to modern structures; their humble sanctuaries to stately temples, where the children of the fourth and fifth generations gather for the worship of the Covenant God. The weary watching for more prosperous days had an ending, and the waste, howling wilderness had become as the garden of the Lord.

It was not strange that a people who had been reared in homes where God's word was honored, and where religious fervor and devotion constituted the moral atmosphere, should remember the Covenant in the isolation of the wilderness, and should desire that the institutions under which they had prospered in the home land should be established in their new abodes. They welcomed the minister of the gospel who, in his love for Christ and his people, followed into the depths of the forest that he might break the bread of life to the imperilled people. The solitude of the forest may not have been unfriendly to the cultivation of religious sentiment and character; further sustained as such influences must have been by the nearness of possible disaster and a violent death. But it is more probable that the early training in Christian homes had made the ordinances of religion precious in their sight; and into their new homes they brought the hopes and practices of their religious faith.

When the rude cabin was reared to shelter their households, the church building of like humble construction was erected, and their "supplications" sent to the distant Presbytery for "supplies," that the bread of life might be broken to them and to their children.

It was perhaps not so much an incident in the country's history as a

cunning policy that placed a wall of defence, against the incursions of the treacherous savage, around the settlements in the southeastern portions of the province, in the persons of the stalwart Scotch-Irish pioneers. It was an easy matter to entertain non-resistant and peace-loving sentiments with a strong cordon of protection in these frontier settlements. There was no exposure to the merciless tomahawk and scalping-knife of the wily savage, and gushing sympathy for the red man was not out of harmony with the peaceful conditions, secured at the expense of the safety and lives of these venturesome men.

It is with the Scotch-Irish element that we have mostly to deal, though Germany contributed many true and worthy colonists, whose frugality and patience have served largely to develop the vast resources of this central region. From Scotland and the north of Ireland the majority of the early settlers in the region now covered by our Presbytery originally came. Many of them tarried in the Cumberland Valley for a time, and helped to guarantee its development and prosperity; and then plunging deeper into the wilderness, they founded homes for themselves and their children amidst the primeval forests. It was not long until they began to gather for divine worship in their rude cabins or under the protection of the friendly forest tree; for the minister of the gospel was not long in finding out the spiritual destitutions and seeking to supply them. Where their people could go the ministers of religion could follow, and the ordinances of God's house were supplied.

In these early times the region was within the jurisdiction of the Presbytery of Donegal. The name is suggestive of the country whence its members and their congregations came. It was pre-eminently missionary ground. The work was such as would have delighted the consecrated heart of a Paul; for there was peril in ministering to such a people, not indeed from furious zealots or cultured heathen enraged by seeming assaults upon their faith, or their want of it, but from the children of the wilderness, whose hearts were as hard as the adamant and their spirit as fierce as that of the wild beasts of their forests. But the Presbytery did not seem to fully appreciate and exhibit the spirit of charity and forbearance which their more eastern brethren were specially cultivating. Their controversies would not down at the bidding of synod or on the declaration of the new order of peace, but they seemed to rage with unabated fury, to the hinderance, no doubt, of Christ's cause, and to the neglect of the feeble congregations, which were gathering on the frontier, and hungering for the bread of life. It was a turbulent

period in ecclesiastical circles as it was also in the outside world. Grave questions of seeming importance had brought schism into the church, and had fostered strife and animosity. Amidst this confusion the church had advanced indeed, but more slowly than it would have done under more favorable conditions. The remote parts, where more vital issues engrossed the thought, suffered from the inattention of their Presbytery. It may, however, be possible that the scarcity of laborers in the vineyard of the Lord and the utter poverty of the congregations themselves may have occasioned this seeming neglect of the new and remote settlements in the valley of the Juniata.

For some reason the members of the congregations of Cedar Spring and Tuscarora petitioned the United Synod of New York and Philadelphia to place them under the jurisdiction of some other body than that of the Presbytery of Donegal. Their request was not granted; and possibly all occasion for such request vanished, as greater harmony prevailed in the Presbytery, and the growing work absorbed their attention and developed their Christian enthusiasm and devotion.

In 1763, at the meeting of the United Synod of New York and Philadelphia, a request from the "Corporation for the relief of poor and distressed Presbyterian ministers" was presented, to the effect "that some missionaries be sent to preach to the distressed frontier inhabitants and to report their distresses, and to let us know where congregations are a-forming, and what is necessary to be done to spread the gospel among them, and that they inform us what opportunities there may be of preaching the gospel to the Indian nations in the neighborhood." At the same time that they were solicitous about the distresses of the white inhabitants they were devising measures to relieve the spiritual hopelessness and wretchedness of their un pitying foes.

Nothing seems to have been done in this direction by the Synod until three years afterwards, when Revs. Charles Beatty and George Duffield were sent upon a mission to the inhabitants on the Juniata and in the regions beyond. They performed this service in the summer of the same year (1766), and preached to the congregations in Tuscarora, at Cedar Spring, at Aughwick, Bedford, and other points, continuing their explorations far into the depths of the western wilds. By Indian trail and obscure forest path these devoted men pursued their solitary way, hunting up the scattered sheep in the vast wilderness. The next year they reported "that they found on the frontiers numbers of people earnestly desirous of forming themselves into congregations, and declaring

their willingness to exert their utmost in order to have the gospel among them, but in circumstances exceedingly distressing and necessitous from the late calamities of the war in these parts." It is evident that no permanent relief came to the congregations, as it was after this visitation that members of the churches of Cedar Spring and Tuscarora petitioned to be detached from Donegal. This request being almost unanimously declined, the congregations in all this region were dependent for the ministry of the word upon it until the Presbytery of Carlisle, its immediate successor, was formed in 1786.

In the mean time, however, the struggle for colonial independence had taken place. The inhabitants of this region were not insensible to the claims of their country, and many a hardy pioneer hastened to the support of the patriotic cause. The demoralizing effects of the war were doubtless felt in all these parts in the impoverishment of the people, and in the desolations which seem to necessarily follow upon the heels of conflict. An occasional allusion is made in the records of the Synod to "the distracted condition of public affairs," and for three years in succession during this period not a single member of the Presbytery of Donegal appeared at its meetings. It is evident that the distracted condition of the country interfered greatly with the work of the church in all these parts.

After peace had been established the congregations began to recuperate, and progress in church work again manifested itself. The readjustment of the Presbyteries led to the formation of the Presbytery of Carlisle, which is practically the old Presbytery under a new name, for the new body was ordered to meet at the place and time of the adjournment of the old. Under the care of this organization the missionary region on the Susquehanna and Juniata Rivers now came, and henceforth the urgent "supplications" for supplies are addressed thereto.

A number of pastors had before this time been placed over the churches, and finally, when the time came for a further division of the territory, eleven ministers occupied the field and ministered as best they could to the widely scattered and rapidly increasing congregations. It was a notable event when the General Assembly, itself but recently organized, directed that all the ministers and congregations occupying the central part of Pennsylvania, and now comprised within the limits of fifteen counties, should be constituted a new organization to be called "The Presbytery of Huntingdon." This order was made in May, 1794, and on the second Tuesday of April, 1795, it was carried into execu-

tion, and from that time until this, covering the space of a hundred years, this organization has attempted to perform the work committed to it. To gather up some of the facts, and to recount the mercies of the Covenant God unto our fathers and to ourselves, is the object of our assembling here to-day.

The name of the Presbytery comes to us from the town and county within whose limits we meet. It is in accordance with the fitness of things that we are assembled here on this auspicious occasion. It is a happy coincidence that the name is derived from that illustrious Christian woman, the Countess of Huntingdon, the friend of Whitefield. Her devout character is the admiration of the Christian world. Her name is associated in the doctrinal teachings of the day with the tenets of Calvin and Knox. It is becoming that such a name should indicate the doctrinal tendencies of a Presbytery which throughout the years of controversy and of defection on the part of some from the truth, has adhered to the standards of the church, has maintained with unfaltering devotion its attachment to the formulated statements which the fathers accepted and loved and taught. This does not mean that progress is resisted, and old forms blindly adhered to, merely because of their antiquity, but it means fidelity to truth, and reverence for the oracles of God, placed in their custody. In every direction under the guidance of the divine Spirit these teachings have wrought blessing,—have brought spiritual enlightenment and material prosperity to the people. The land has prospered with the church's growth. The Presbytery of Huntingdon, under the good hand of God upon it, has been a notable factor in the sum of prosperity, which has crowned the people of the central portion of our beloved Commonwealth.

Under the direction of the Presbytery of Donegal a young licentiate of the First Presbytery of Philadelphia in the summer of 1775 made a missionary tour through this region, supplying the vacant churches. He approached the town of Huntingdon with some misgivings as to the reception which might be extended to him. After carefully adjusting his garments that all traces of his calling might be concealed, he boldly entered the town. His description is unique: "I met two men on horseback. As they passed I smelled their breaths. It was strong of whiskey. By this token, which in thicker-settled places you would scruple, I grew certain I was near the town. My conjecture was right. I soon after entered Huntingdon." Such fragrant indications are not, I am confident, the present methods of determining the proximity of the hospitable town.

The young missionary found no church established here, and he did not tarry over the Sabbath to seek the scattered sheep or offer his ministrations to the people. It is a painful fact that the author of this sprightly diary of travel never became an ordained minister. The death of Philip Vicars Fithian was reported to the Synod two years afterwards. The consolation which he offered in the promises of the gospel to a dying stranger at Shirley was his own solace as he passed down into the valley of the shadow of death.

It is necessary that we glance at the ministers and some of the churches which by the act of the Assembly constituted the Presbytery. Possibly the oldest man was Rev. John Hoge, who had been appointed to preach the sermon. He had been forty years, at least, in connection with the Synod, and must have been superannuated at this time. He died in 1807.

The Rev. James Martin, in whose church the first meeting was held, was also somewhat advanced in years, and before the next meeting he had passed to the general assembly and church of the first-born, which are written in heaven. Many of his descendants have been prominent in church and business circles in central Pennsylvania ever since.

Rev. Hugh Magill was pastor of the churches of Cedar Spring and Lower Tuscarora. Because of increasing infirmities he relinquished, very soon after the formation of the Presbytery, his care of Lower Tuscarora, and a few years thereafter retired from the active work of the ministry. He died in 1805.

Rev. James Johnston was born in the Cumberland Valley in 1754. He served for a time as a hospital steward in the army of the Revolution, intending to become a physician. The ministry attracted his attention, and he was ordained by the Presbytery of Donegal, and installed over the churches of Kishacoquillas Valley in 1784. The original call, signed by the entire congregation, is in the hands of General John P. Taylor, of that valley, and bears date of March 15, 1783. This was his only charge. The good man died in January, 1820, greatly lamented.

Rev. John Johnston, for many years the pastor of the church whose hospitality we enjoy, was a native of Ireland, and came to this country about ten years before the formation of the Presbytery. He was pastor of the churches of Hart's Log and Huntingdon for the third of a century. He was a man of great force of character, and his attainments were of a high order. He died soon after resigning his pastoral charge at the age of seventy-three.

Rev. Matthew Stephens came to this country about the same time that Mr. Johnston did. He was installed over the church of Shaver's Creek. According to the tradition concerning him he was a man of superior ability, but unhappily addicted to habits that greatly impaired his usefulness and clouded his life.

Rev. David Bard was a native of Virginia. The first charge which he held was in the Great Cove, where the writer spent pleasant years as pastor of the same church. At different times thereafter he was pastor of the churches of Bedford, Frankstown (now Hollidaysburg), and Sinking Valley. For many years he represented his district in Congress. His attendance upon the sessions of Presbytery was irregular and infrequent. He was evidently a man of superior force of character. In 1815 he passed to his rest whilst on his return home from service in the halls of Congress.

Rev. Hugh Morrison was pastor of the churches of Buffalo, Sunbury, and Northumberland at the time the Presbytery was organized. But little is known of his ability as a preacher, or his character as a man; but the fact that he continued for years in this relation indicates that he must have been possessed of fair natural gifts, and at least respectable attainments. His pastoral work ended in 1801, and his death occurred about three years afterwards.

The Rev. David Wiley was one of the original members, but did not long remain in this connection. He was pastor of churches in Centre County now known by other names. Being released from his pastoral charge, he early removed from the bounds of the Presbytery, and passed his later years in teaching near the capital of the country.

Another of the fathers was the Rev. Isaac Grier. He was a conspicuous character in the early times, possessing an excellent education, and being eminently successful as a teacher of others. One of his sons became a distinguished member of the Supreme Court of the United States. He died in 1814.

Rev. John Bryson was another member of the Presbytery, and one of the five who subsequently constituted the new Presbytery of Northumberland. He was a graduate of Dickinson College and a student of theology probably under Dr. Cooper. Six churches now occupy the field in which his faithful work was done. He died in 1855, having attained to the great age of ninety-eight years.

As will be seen, the original members of this Presbytery were men of stable character and considerable learning, well fitted by natural and

acquired abilities to lay the foundations. It would occupy too much of your time to speak in detail of the congregations to which these men ministered, and which were scattered over a vast region.

At the very first session of the Presbytery a young man made application to be received as a candidate. It shows that the pressing needs of this region for ministers to preach the glorious gospel of Christ were engaging the attention of the fathers. But it further establishes the fact that their anxiety for an increase in the ranks of the workers did not blind them to the importance of a proper fitness on the part of those who sought the sacred office. After protracted examinations and frequent trial pieces, the young man withdrew from the care of the Presbytery, possibly discouraged by the difficulties interposed at the entrance to the work. His name does not reappear, and he doubtless sought some other calling, or turned to some other denomination, whose doors were not so carefully guarded against the intrusion of incompetent teachers.

Soon thereafter another applicant presented himself, and it is a noteworthy fact that the first successful candidate for licensure received his authority to preach at a meeting of the Presbytery held at this place. The church with which it met at that time had been in existence for about seven years, and was, I have reason to believe, without a house of worship. Services were held in the court-house, and doubtless the Presbytery was assembled there when it performed its first official act in licensing a novice to preach the gospel. The temple of justice sheltered the servants of Christ in the discharge of their official duties. It was in accordance with a true spirit of reciprocity that the courts in Juniata County in its earliest history enjoyed the hospitality of the congregation of Mifflintown, and dispensed justice in the old stone church where the writer worshipped in his childhood, and where his maternal grandfather preached the word for many years.

It is a sad commentary on the weaknesses and infirmities of our human nature that this brother subsequently ordained and installed in a pastoral charge was deposed from the ministry. The drinking habits of the day doubtless occasioned his downfall. His latter years, it is said, were brightened by a deliverance from his bondage, and we may hope that his life went out in peace.

As late as 1809 the Presbytery petitioned the General Assembly because of "the deplorable situation of a great body of people within their bounds," and because of "the fact that they had not a single

licentiate under their care," to furnish a missionary or missionaries to occupy the inviting fields within their bounds. It was not a lack of interest, but an utter inability, that prevented them suitably prosecuting the hopeful work which opened up before them throughout all their borders. "Supplications" for supplies were sent to them from all parts, and in some cases the applicants were encouraged to address their requests to the Presbytery of Carlisle, because of their utter inability to meet these demands. It is an interesting fact that the pastors of self-sustaining churches were appointed to preach as often as possible to the growing congregations and in the increasing settlements that were forming in the rich valleys and amidst the mountain districts in the remote parts of the Presbytery. The list of supplies was oftentimes appalling, and must have taxed to the uttermost the ingenuity of the committee appointed to bring in a schedule.

But in the sketch which I am expected to prepare it is perhaps the better plan that we consider the development of the Presbytery in periods of considerable extent. In this way we may note the progress and may sum up the aggregates of a century's work,—a century the grandest in the history of the world. It may not contain such splendid manifestations of God's visible presence as the times which Israel was directed to contrast with "the days that are past," but in the progress of truth, in the advancement of the race in civilization, in the development in every department of human activity, the like has not been seen. The very elements are made tributary to the comfort and convenience of man. The lightning leaps to do his bidding. The whole earth teems with new agencies that multiply indefinitely the products of human skill and genius. It is a great privilege to live in such an age as this,—to be eye-witnesses of the marvellous progress that amazes and delights the human mind.

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling
To be living is sublime."

The history of this Presbytery is coexistent with this amazing development, and as far as its field of operations extends, it has contributed its share to this development. It has set influences in operation which have contributed to the glorious aggregate which excites our wonderment. The rude ways which the fathers opened for communication and for traffic changed into macadamized turnpikes or easier water-ways, and

lastly into the stately railway and its branches over which the products of a continent are carried. Where a hundred years ago the fathers painfully plodded their weary way, their children's children ride in luxurious ease with the swiftness of the wind. What changes has the revolution of the years wrought! What marvellous advance have the country and the world made in these hundred years!

For years after the formation of the Presbytery but little increase seemed to be experienced. Very few ministers came within the bounds, and candidates rarely presented themselves. The tide of emigration to more western parts may partly account for this, and the prevalence of French ideas, tinctured by the sceptical tendencies of that people, may have largely produced this paralysis of Christian work. And yet in some parts of the land the reaction had already come; the truth in its saving power was laid upon the consciences and hearts of the people. The life of the church was deeply stirred, and the joy of salvation succeeded to the dismal speculations of infidelity.

In 1811 the Presbytery of Northumberland was formed by the Synod of Philadelphia, and the number of ministers was reduced from fourteen to nine, and twelve of the churches were apportioned to the new organization, leaving twenty-five to the care of less than half a score of ministers. For the first time the number of communicants was reported to the General Assembly in 1807, and the number reported as in connection with the Presbytery was five hundred and fifty-eight. At the time of the formation of the new organization it had increased to thirteen hundred and sixty-seven. The next year thereafter it diminished to nine hundred and twenty-eight, and from that time to the present the increase will pertain to the Presbytery as now constituted. A few changes have been made in its boundaries, but not materially affecting its extent. A part of what is now Perry County was restored to the Presbytery of Carlisle, and many years afterwards the churches of Bedford County were placed under its care.

At the end of the first half-century of the Presbytery's existence the number of ministers had increased to twenty, whilst one licentiate was in its connection and seven candidates were under its care. Thirty-six churches appeared upon its roll, and five thousand one hundred and twenty-three communicants were reported to the Assembly. The contributions to home and foreign missions amounted to thirteen hundred and thirty-seven dollars, and to education five hundred and seventy-two dollars, whilst one other object was presented to the benevolence of the

churches. This was a day of small things as far as benevolence is concerned, and yet it indicates decided advance in the beautiful grace of giving, and was the earnest of the more extended benefactions which have rendered the period in which we live conspicuous for its beneficence. But the country has greatly increased in wealth, and the ability to give has proportionately enlarged; but withal, the one direction in which Christian character has broadened is in the munificence of Christian liberality.

Half a century had passed since the Presbytery had been formed, and the aggregate seems to have been in keeping with the opportunities, which had been offered to the fathers. But the point at which the more marvellous advancement of the century begins had not as yet been fully reached. The border line of modern progress was only in fact being approached in the later years, and that, too, under conditions which must have greatly hindered ecclesiastical progress. The church was rent by the discordant cries of factions. Indeed, division was actually accomplished, and for more than a third of a century thereafter the great church of the fathers formed two bands. It was a humiliating spectacle which presented itself to the world in the distracted and divided condition of the church. But the fathers were earnest men, jealous of their supposed personal rights on the one hand, and of doctrinal integrity and purity on the other. It was doubtless a wise determination which separated the one from the other.

But the division does not form an era in the history of our Presbytery. Not a single name disappeared from its roll, nor did a single church cast in its lot with the minority. In fact, the Presbytery was only incidentally affected by the controversies which raged without its limits. Two feeble churches in connection with the New School body were subsequently formed within its territory. But their existence contributed in no respect to any change in the polity, or any diminution of the authority or influence of this body. The division of the church as far as the effect directly upon the Presbytery of Huntingdon is concerned was unimportant, and the same may be affirmed in regard to the union accomplished a third of a century afterwards. It is referred to only incidentally, because of the coincidence of its occurrence near the period selected for comparison.

It would possibly be interesting to follow in detail the growth of the Presbytery in the direction of its ministers and congregations, and in its influence upon the material development of its territory; but this would

be impracticable in the time allotted for this exercise. At the end of half a century we find that notable progress has been made. The feeble bands scattered throughout this region have grown into strong and influential churches. Where a few hundred communicants represented the cause of the Master, as many thousands rally under the blue banner of our Presbyterianism. Churches that had long been dependent upon occasional supplies enjoyed the stated ministry of the word, and the rude houses of worship were being rapidly succeeded by buildings of architectural beauty and modern convenience. In 1843 the largest accession of members up to that time had occurred, and relatively the largest in a single year that the Presbytery has ever witnessed. It was a time of the right hand of the Most High. He poured out his Spirit upon the people, and the result was indicated by an ingathering amounting to more than twenty-five per cent. of its entire membership. This was a time of general refreshing throughout the entire church. More than four hundred congregations participated in the blessing, and a new impulse was given to Christian work. This is the more interesting as following so soon upon the schism which rent the church in twain.

By the time the semi-centennial anniversary was reached the early fathers had all passed to the church above, and the young men upon whom they had laid their hands in ordination had grown feeble from the weight of years. "Your fathers! where are they? And the prophets! do they live forever?" But as the fathers disappear from the scene of their labors others are raised up to take their places. Whilst the Lord's workmen die, his work goes grandly on.

The last half-century of the Presbytery's existence has witnessed the most extraordinary progress in every department of human activity. The church has, of course, been affected by this spirit of development, and has contributed thereto. It has not been by the teaching of new doctrines or by the presentation of novel phases of old truths. The simple doctrine of the Cross is under the power and demonstration of the Spirit, the mighty agency for the uplifting of the race. Its power extends to every faculty of the soul, and to every relationship in life. Its quickening force imparts newness of life, awakens hope, and stimulates to the utmost every spiritual and moral agency in the world. The church participates in the amazing progress of our land in every direction, and is an important factor in the sum of that progress. Christian work has been systematized. Every possible moral and spiritual force is being happily utilized. A most distinctive and hopeful aspect of that

work is the prominence which is given to the energy and enthusiasm of the young. Whilst we may deplore the lack of thorough home training, the failure to dignify and exalt the teaching office of the head of the family, we must recognize the advancement made by the external organization in utilizing the reserved force of the church, latent in the freshness and the enthusiasm and the faith of the young. The conservatism of the fathers is superseded by a sanctified liberalism that does not necessarily sacrifice doctrinal integrity or scriptural authority, and yet puts in operation moral forces which greatly broaden and intensify the church's work. The young Master taught the venerable doctors of the law new things, and furnished the grandest object-lesson in the power and beauty of divine truth on youthful lips. When he began to consolidate and direct the forces to be put in operation for the introduction of the new economy, he rallied about him a band of men who had not attained to middle life, and constituted them the messengers of his grace to a dying world. The children, too, were recognized as special objects of his solicitude and care, and their cry in the temple court, "Hosanna to the Son of David!" was not without its purpose. But it is no reflection on the wisdom of the fathers. They carefully furnished the young, indoctrinated them from their childhood, equipped them by thorough training in the truths of our holy religion for Christian work, and then strangely failed to properly utilize the very forces which their own system had created. With such an equipment as the fathers furnished, the youth of to-day would conquer the world for Christ in the lifetime of a generation.

The first half-century of the Presbytery's existence closed with the effects of the gracious revival visible in the increased number of communicants, in the quickened spiritual life, and in the strengthened congregations. Soon thereafter the war with Mexico occurred. Its influence, we would infer, would be inconsiderable on a religious organization remote from the scene of conflict. It would possibly involve particular households in grief, as their loved ones perished in the strife. The venerable Dr. James S. Woods, whose kindness to a young licentiate in the long ago has rendered his memory to him fragrant and precious through all these years, carried a beloved and gifted son—slain in battle—to his burial amidst the tearful sympathy of thousands, and other homes were desolated by the pitiless exactions of war. But the new territory which was acquired as the result of that war, the finding of gold in California, the construction of railways in the remoter parts of the country, all con-

tributed to greatly change the condition of particular churches. The prevailing spirit of restlessness penetrated our quiet valleys, and led to the emigration of our people to the distant West. A new impetus was given to this depleting process by the fact that the vast stretches of treeless plains in the western borders were found to be of inexhaustible fertility. They tempted our people from the homes which their fathers with toil and sacrifice had founded, and others with different religious traditions and sympathy for other forms possessed the ancestral acres. The deserted sanctuaries by the way-side, with the neglected graves of the fathers and the mothers in the tangled wilderness of the forsaken church-yard, make the heart ache, and unseal the very depths of the fountain of our tears.

It is one of the problems which confront the present generation to determine what shall be done for these decaying churches. Shall they die, uncared for by those in whose hands under God their destiny is held? Shall we, without sacrifice even to prevent, suffer the doors of their sanctuaries to be closed, the ordinances of God's house to be withheld, the venerable churches which the fathers founded and loved to become extinct? God forbid! Shall the very fountains from which the living streams have gushed through all these years be forever sealed? Shall the very sources of the strength of the town and city and western churches be paralyzed by decay when there is a possibility that the disaster may be averted through the tender sympathy, the generous liberality, and the willing sacrifice, if need be, of those who have grown strong at their expense? The territory occupied by this Presbytery has always been missionary ground. The early churches nurtured the feeble congregations that sprang up around them, and now as their own vitality is enfeebled by the richness of their gifts, the beneficiaries that have grown strong thereby should return with loving heart and generous hand these benefactions of the past. We may all see why presbyterial sustentation of feeble churches should lie upon every tender conscience and upon every loving and grateful heart.

The statistics of the whole church at the end of fifty years show that there were one hundred and fifteen Presbyteries, and that only eighteen had more ministers in connection with them than this Presbytery, and three others the same number; six had more churches, and one other the same number, whilst Huntingdon Presbytery reported more communicants than any other. In this respect it was the leading Presbytery in our connection. From an obscure condition among a feeble

group it had taken a conspicuous place. This is the enviable position into which the fathers under the blessing of the Great Head of the church had brought this organization. What great things hath God wrought!

But we can only glance at the statistics of another fifty years. It would be impossible to take them in detail, although useful lessons may be embodied in the formidable array of figures. They start into life and broaden into columns of living men and women working for Christ and humanity. They sum up in seeming heartless aggregates the tears and prayers and toils of godly thousands. They become animated by a new life which pulsates and glows and warms by the stimulating contact of the divine grace in hundreds of human hearts. Could they tell the story of their formation it would be fragrant with the love of pastor and of people working together for the glory of God and the salvation of men. The results of fifty years of toil and sacrifice by hundreds of devoted men and women cannot be easily told. The consequences are so far-reaching, the aggregates are so stupendous, that justice cannot properly be done the theme. The cold statistical statement fails to present motives and prayers and sacrifices and toils and tears, that much is necessarily left to the imagination roused into intense activity by sympathy with so glorious a cause. For fifty years have earnest workers been building on the stable foundations which the fathers laid; and who can tell the towers of this stately Zion, within whose sheltering walls so many thousands dwell?

Throughout the limits of the Presbytery the churches which were once feeble have grown strong. On the other hand, some have waxed weaker and weaker until the point of extinction has been almost reached. A number which had no existence then have been founded and fostered, and are now the strongest churches numerically within our bounds. As before stated, the total number of communicants reported to the General Assembly in 1807 was five hundred and fifty-eight, and now at least three churches organized within these fifty years have each quite that number or more in their fellowship,—viz., the First and Second of Altoona and the church of Tyrone; whilst Clearfield Church, at that time a feeble flock, has more communicants than the entire Presbytery reported in 1807. Some years ago the policy that prevailed led to the division of pastoral charges and the increase of independent congregations; but the times have changed. Some of the congregations have become weaker, and now a return to the consolidating processes of the earlier

years seems necessary. This does not mean of necessity a general decay, but simply a return to more conservative and safe practices.

The statistics for the last year of the century have not been furnished us as yet, and we can only use for our comparison the facts which the last year's report furnishes us. The total number of communicants is ten thousand nine hundred and one, of churches seventy-five, and of ministers sixty-two; contributions to Home Missions, including presbyterial sustentation, eight thousand three hundred dollars, to Foreign Missions nine thousand four hundred and seventy-five dollars, and to all other boards five thousand four hundred dollars, making an aggregate for benevolent objects alone of more than twenty-three thousand dollars, in contrast with the two thousand dollars of fifty years ago. But the contrast is not unfavorable to the devotion and benevolence of the fathers, for the country has increased in wealth in perhaps as great a ratio. There has, however, been an advance in Christian giving as there has been in intelligent methods of work in all departments of Christian activity within these years.

More than one thousand additions on profession of faith were made during the past year, and the grand aggregate represents many thousands of earnest and hopeful workers in the vineyard of the Lord. I am deeply conscious of the inadequacy of figures to set forth in proper fulness the progress of these years. When the century began the total number of ministers in connection with the General Assembly was one hundred and seventy-seven, and now there is one-third of that number in connection with our own Presbytery. In 1807 there were not quite eighteen thousand communicants in connection with the entire church, and now in our own Presbytery alone there are considerably more than half that number in the fellowship of its churches. But it is not in the number of its members or in the amount of their contributions to objects of benevolence that the great work of these years is to be discerned. We never can tell the sum of Christian work. It increases and extends through all the years. It reaches into the limitless stretches of eternity. The great day will scarcely disclose the glorious results of this work, protracted through the pregnant decades of the century agone.

The last half of the century which passes in review to-day is especially notable in the great progress in the arts, the advancement in the processes of education, in the civil changes which have taken place, and in the broadening of Christian charity which the external church displays. We approach the end of the nineteenth century with the

profoundest anxiety for the final result, which the signs of the times seem to foreshadow. The church in all its organizations has, perhaps, a higher conception of its office than even before. The strifes among denominations, which consumed their energies and wasted their resources to a large extent, have ceased. The unfriendly contests for pre-eminence have changed to greater effort to possess all lands for Christ. The external church seems to be approaching that point where it may be sung in the enthusiastic refrain of Christendom, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Whilst one schism occurred through the exigencies of civil war, and a great church has chosen to pursue its own way, departing from associations which the fathers formed, another schism has been healed. The aggregate of benefit is doubtless greater than the loss incurred, but the friends of our Presbyterian Zion hope for the return of all to the support of the glorious standard of our common Presbyterianism. The civil war with all its sorrows and its triumphs belongs to this latter period. Its desolations reached every portion of our territory,—not in the presence of an armed foe, but in the desolations which it wrought. Every hamlet, and well-nigh every home, experienced its blighting, desolating force. But it is foreign to our purpose to dwell upon issues that awaken our interest as citizens rather than as Presbyterians. We rejoice in the results of that tremendous convulsion, in the broadening and deepening of our national life, in the consolidating and strengthening of our institutions, in the release of the bondmen, in the many things by which the country has been benefited.

But it is proper to glance at the work of the Presbytery for a little time further before the end is reached. Its influence in the direction of liberal education is noteworthy. The early fathers laid the foundations of liberal culture in all this region. They eked out a slender salary by teaching the youth who were ambitious to obtain a classical education, and many who subsequently attained to eminence in church and state owed their equipment to these faithful men. The facilities now furnished at the public expense, or through the benevolence of philanthropic men and women, were then unknown. The stately institutions that now gather under their shelter thousands of our youth were then in their infancy, or perhaps not even projected. The only facilities for a higher education available to the ambitious youth of this central region were to be found in the humble schools which the Presbyterian pastors had established. Many, who attained to positions of usefulness and honor,

were fitted to adorn them through the offices of these unpretentious schools. Rev. John Coulter gathered about him the youth of Tuscarora and adjacent valleys, and among his pupils was the late Dr. David Elliot, of Western Theological Seminary, the eminent and devout teacher of a sound theology. The Rev. John Hutchison attracted many by his well-established reputation for scholarship and fitness to teach the higher branches of learning. The old stone church at Mifflintown, where he preached with acceptance the gospel of Christ for many years, was the scene, also, of his pedagogic labors. Rev. Dr. James S. Woods rendered the same grateful service to a wide circle of admiring pupils, and among them was the gentle and gifted Matthew B. Hope, who became an eminent instructor in the College of New Jersey. At an earlier day the Rev. John Johnston gathered about him in this town a band of earnest youth in quest of knowledge, and for many years the fame of his classical school was far-reaching. The humble structure in which he so patiently taught remains as an ancient landmark until this day.

Many years ago this region was noted for its academical institutions. The youth were attracted to them from distant parts, and many that are eminent in all the walks of life owe their fitness for these positions to their training here. The venerable Rev. McKnight Williamson, who so recently passed from our midst because his Lord had called him to his rest and his reward, was instrumental in founding an institution in Tuscarora Valley that attained a high pre-eminence as a classical school. Rev. James Y. McGinnis was equally successful in establishing a famous school at Shade Gap. Their halls were crowded by young men from near and afar. Whilst their career has, unhappily, ended, their influence is an ever-widening circle. It may not be profitable to seek out the causes of the decay of these once prosperous schools and others like them. A prodigal expenditure of the people's money in State institutions of inferior grade is largely responsible for the disaster of their decay.

In former years a pastor of the Presbytery, a relative of the writer, surrendered his pastoral work that he might help to teach in a wider circle the gracious principles of our holy religion through the agency of the religious press, and many years thereafter his paper was absorbed by the *Presbyterian Banner*, which was founded through the enterprise and zeal of a former member of this Presbytery,—the gifted and persistent Dr. David McKinney. His long struggle for the success of his scheme was bravely maintained and loyally upheld by his own brethren.

But failing to enlist the General Assembly in the enterprise, he undertook it alone, and the result is before the world in the career of a periodical which has brought blessing to innumerable homes. It seems a fitting thing that a son of this eminent man should be connected with the editorial staff of the venerable *Presbyterian*, the invaluable friend and mentor of our childhood and youth, and which has been an oracle for much more than half a century to its many readers in Central Pennsylvania.

The cause of education always excited a lively interest, especially in the minds of the fathers; and from the outset appeals were made to the congregations for contributions towards the education of young men for the gospel ministry who could not without this aid obtain a liberal education. It would be an honorable record for a hundred years if it could be examined in detail. It seemed to be at considerable sacrifice that the fathers gathered the meagre sums to help to supply the waste places with the ordinances of religion.

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It would be an injustice to the memory of the dead if we did not place on record our appreciation of their love for the work of the Master in its most common forms. The great commission was to them the marching orders of the great Captain of our salvation. The necessity of preaching the gospel to every creature did not arise out of the exigency of the times, but from the positive command of the great Head of the church himself. It was not a question of expediency at all, but of absolute duty, and so the great work of missions at home and abroad has always pressed upon the consciences of our pastors and people. The Presbytery from the very beginning has profoundly sympathized with this glorious work. Her sons and her daughters have gone to distant lands to proclaim the glad tidings to the perishing. The Presbytery has always been ready with gifts and personal co-operation to advance this blessed object. Its members gladly imposed their hands in ordination on the heads of bright and consecrated men that they might go out with the torch of truth in hand into the darkest places of the earth. With their prayers and their gifts they have followed them to their fields of labor among the perishing heathen. It is a noteworthy fact that at least three of her sons are telling the story of the Cross to the benighted people of distant lands to-day.

In home mission work it has been quite as distinctly engaged. Many have gone out from its borders to carry the gospel to the frontier settlements of our own land. In forest and on prairie the voices of her sons have been lifted up in the interest of truth and righteousness.

They have braved the winter storms, have submitted to the rough experiences of frontier life, that they might lay the foundations, and establish ordinances, which would bless and save multitudes who were seeking to establish homes in the distant West-land.

Early in the last decade of our ecclesiastical history the Presbytery undertook the care of its feeble churches, and the prosecution of mission work within its own bounds. The work has been a helpful one, as it enlisted the sympathies of our people in the welfare of our feeble congregations, and brought us in pleasant contact with new fields of Christian enterprise. The magnitude of the undertaking alone has prevented us showing that sympathy for the sustentation enterprise of the Synod of Pennsylvania, which in its broader field and amidst greater hinderances it justly deserves. With a perfect co-operation on the part of all our congregations we would be able to accomplish greater things, and to give of the surplus of our gifts to other needy ones. Within less than a decade about twelve thousand five hundred dollars have been raised and disbursed without any expense of administration whatever. Many feeble churches have been aided in maintaining the ordinances. Other churches have been gathered and helped to prosecute the work for the Master under favorable conditions, and many a faithful toiler has been cheered and helped by its prompt and timely aid.

The cause of Temperance has received its mightiest impulses in all this region from the faithful testimony of our ministers and people. If some of the early fathers brought from their foreign homes unfortunate drinking habits, which hindered their work and brought reproach upon our holy religion, others became the pioneers in temperance reform. The earliest recollections of the writer are connected with the Washingtonian movement, and conspicuous among the local leaders in that reform was his own pastor. His enthusiasm was contagious, and he sought to lead his congregation and all others into the paths of sobriety. It required a true moral heroism in the earliest stages of this work to condemn the drinking habits of the time and to promote the unpopular reform. But the times have greatly changed, and now the trend of Christian thought is in direct antagonism towards such unseemly indulgence. But this intelligent sentiment was created by a generation long since passed away. The credit of this enlightened stand on the moral questions of the day belongs to those whose early struggles were directed to the purging of all moral forces from the contaminating associations of strong drink. They encountered the prejudices of the great mass of

the people. They were called upon to lift up a standard against social customs that seemed thoroughly intrenched, to antagonize the popular sentiment, and to assail even the cherished theories of those on whom they depended for their bread. But their fidelity is rewarded in the hopeful aspect of this much-needed reform.

One of the marked agencies for good which has been developed within these latter years is the organization for work of the earnest women of our churches. In former times it did not enter into the thoughts of the fathers to utilize this mighty power. Its surprising development has indicated a new departure in Christian work which must lead to results that will bless the world in all ages to come. To the hints which the epistles of the great Apostle to the Gentiles kept constantly before the eye of Christendom the church seemed to be strangely oblivious. But now the Christian world is delighted and amazed at woman's work, especially her work for woman. The church is blessed by her activity. Every impulse of devotion is awakened by the touch of her gentle hand. Every work receives a new life from the inbreathing of her loving spirit. With matchless tact she carries forward enterprises that would have sadly languished without her loving care and help. Her sympathetic eye discerns the wants of those beyond the limits of our Presbytery, and directs efforts for their relief. The highest place of honor must be assigned the earnest and godly women who quietly pursue the way in which the Master leads them, who minister to him as truly and as tenderly as the Marys and Salomes of old cared for the blessed One, whilst a patient and weary toiler under the burning heats of a Syrian sun.

To trace the influence of this Presbytery through this hundred years on the civil affairs of this Commonwealth would be a grateful task. But we can only glance at a phase of our subject so far-reaching as this. It seems to me that Presbyterians can be nothing else than good and patriotic citizens. Every interest is bound up in the welfare of our beloved country. Every instinct of personal concern and of duty would render them of necessity patriotic, and devoted to the maintenance of authority and order. The government itself is the crystallizing of Presbyterian principles in the forms of authority and law. It is the ideal of every one who is devoted to the standards and polity of our church. The heart instinctively embalms in its reverence and regard institutions that reflect in such a marked degree the very principles which the fathers taught, and for which they suffered and so many died. Our representative form

of government is the outcome of the very teachings which have blessed the world from the days of Calvin and of Knox. The Presbyterian pastor was the object of British hate in the troublous Colonial and Revolutionary times. They and their people stood up nobly for the cause of liberty and free government, and to this day their descendants are ready with stout heart and strong arm to defend these priceless institutions.

From the congregations of this Presbytery have many gone forth to serve their country in its time of peril, and their generation in all the various walks of life. By a thorough training in the doctrines of the word and principles of our holy religion, they have been furnished for the most responsible positions. They have adorned every station, and have brought honor to themselves and to the people whose interests they were appointed to conserve. Of the twenty-three governors of this Commonwealth, five were associated with congregations within the original limits of this Presbytery. Three of them, Governors William Bigler, James Pollock, and James A. Beaver have been office-bearers therein, whilst the others, Governors David R. Porter and Andrew G. Curtin, whose recent death filled the land with sorrow, were in full sympathy with the doctrine and polity of the church of their fathers. But it would be invidious to mention some names only of those who have occupied the high places; who have sat upon the bench in the lower and the higher courts of this Commonwealth; who have been dignified and influential members of the Senate and House of Representatives in Congress, or have attained to eminence in the learned professions, or have reached the highest success in mechanical, agricultural, or other business pursuits. There is a broadening and refining and stimulating influence in the very principles of our Presbyterianism that dignifies and ennobles character; that beautifies and strengthens life; that makes men earnest and the benefactors of their kind.

We may interrogate the days that are past, and the answer will be voiced by hundreds and thousands of beneficiaries, "The land in which we dwell, the world itself, is better that God ordained that the Presbytery of Huntingdon should be a beneficent agency therein." Great numbers have passed in at the open gate of the city of habitation above, led thither by its faithful teachings, and the great throng on the sea of glass awaits in rapturous delight the full consummation of its finished work. The Lord hath done great things for us, whereof we are glad.

PRAYER.

REV. ANDREW H. PARKER.

O GOD, the fountain of all excellence and the Father of mercies infinitely exalted above us and absolutely independent of us, possessed of every infinite and possible perfection, thou art worthy of the praise, adoration, and love of all thine intelligent creatures. We would enter thy gates this day with thanksgiving and come into thy courts with praise. We would thank thee for the sacred and inspiring memories of the past, for the gracious and elevating associations of the present, and for the suggestions and thoughts and hopes respecting the future which are necessarily brought home to our hearts in connection with this anniversary of the Presbytery. We would remember the way by which thou hast led these churches of thy grace through these many years. We would rehearse thy wondrous works of old, and tell of thy doings. We would weave thy mercies into our songs of praise, and call upon our souls and all that is within us to bless and magnify thy holy name for thy love and care, thy patience and thy faithfulness. We would say, "Not unto us, not unto us, but unto thy name, be all the glory and the praise."

We thank thee for the goodly heritage of thy church in this portion of thy vineyard. We thank thee for its beginning, its progress, and its bountiful present. We praise thee for the faith of our fathers, as they set foot upon this portion of our land, and claimed it for the Master. We thank thee for the churches which they planted in faith and prayer, through struggle and self-denial, and which thou didst so signally bless and prosper. We thank thee for the streams of gracious influence which issued from them, enlightening, converting, and sanctifying. We thank thee for the truth thy servants guarded for us, and have handed down to us in its integrity and purity. We thank thee that so many left behind them the savor of a holy life, and the testimony of a triumphant death. We thank thee that thou hast made the past century one of distinguishing blessing, of providential care and guidance, and of the gracious operations of thy Holy Spirit; and that to-day we can rejoice in the number, the unity, the strength, and the efficiency of the churches which enrich and gladden this portion of our land.

And now that thou hast permitted us to enter upon another century, we pray thee that thy presence may go with us. Give us an intelligent

appreciation of the significance of our past history, and of the promise of the future which it embodies. Impress us with a deep sense of our superior advantages and larger responsibilities; may we understand their meaning, feel their pressure, and may we respond with all our hearts to their demands. May we make progress in all holy activities, in all Christian work, in our love for the souls of men, and in the intelligence and ardor of our zeal for the glory of God and for the cause of Jesus Christ. May thy church be purified and strengthened and enlarged; may it become more luminous, more energetic, and more fruitful; may the name of Christ, which is above every name, be exalted in it and the gospel be preached in its purity and power.

Bless the members of the churches represented here. Adorn them with the gifts and graces of the Holy Spirit. May they be united in earnest and loving co-operation in the great work which thou hast given them to do. May they be lifted up to a higher plane of Christian thought, feeling, and activity, and develop a nobler Christianity than has ever yet been seen in our midst.

Bless all the ministers and elders of this Presbytery. Give us power from on high. Qualify us for every duty. Fill our hearts with love to Christ, and may it be the supreme joy of our lives to uphold the rights of his crown and to explain the meaning of his cross.

Bless all schools and missions and societies and agencies under our care. May the abiding presence of thy Spirit testify to thy favor and approbation; and through their instrumentality may there be gathered into the fellowship of the church daily of such as shall be saved.

May the Spirit of the Lord revive thy work in every portion of the church universal. Pardon all our sins, and save us for Christ's sake. Amen.

"FRAGMENTS THAT REMAIN."

REV. JOSEPH C. KELLY.

"Colligite fragmenta ne pereant."

THE object of this paper is not to present a connected and formal history of the Presbytery of Huntingdon, but only to give such facts of interest as may have come within the writer's knowledge. These facts, however, are so fragmentary and incomplete, and, offered as they are

just after the hearing of the admirable historical sermon, so like the broken pieces collected after the feast, that, for want of a better title, it seems appropriate to style them "Fragments that Remain."

The first public worship to Jehovah and the first preaching of the gospel ever heard on the virgin soil of the territory now occupied by the Presbytery of Huntingdon, of which there is any record, was one hundred and thirty-nine years ago, when the Rev. Charles Beatty, a Presbyterian minister, at that time chaplain of Colonel Armstrong's regiment, preached to the troops encamped on the Beaver Dams near Hollidaysburg. That was in September, 1756, when Colonel Armstrong's regiment was sent against the Indians at Kittanning. Says the Rev. N. G. White, in his published sermon, "Never before had the quiet repose of the Sabbath been broken by the sound of a call to prayer: its primitive silence was undisturbed, save by the scream of the wild bird, the roar of the beast of prey, or the more terrific yell of the savage Indian." The preacher on this occasion was no ordinary character. Charles Beatty was one of William Tennent's students. He had received a classical education in Ireland. Reaching manhood and coming to this country, he engaged in trade; he travelled on foot, or with his pack-horse, to display his "auld-warld gear" to the people in their homes. Stopping at the old Log College at Neshaminy, he amused himself by surprising Tennent with a proffer, in Latin, of his merchandise. Tennent, perceiving at once that this was "no peddler's Greek," replied in Latin; and the conversation went on in the Roman tongue, with such evidence of scholarship, religious knowledge, and fervent piety that Tennent commanded him to sell what he had and prepare for the ministry. He was not disobedient to the "heavenly vision"; for he who spoke to Saul by the way called Beatty to "this grace and apostleship also."* Charles Beatty was the friend and companion of David Brainerd; they were often together, and Brainerd rejoiced in his society. Of Charles Beatty we shall hear again; for the present we go forward to the organization of the Presbytery.

1795—PRESBYTERY ORGANIZED.

When the Presbytery of Huntingdon was organized one hundred years ago there were on the territory now covered by the Presbytery, and not including the part which has been assigned to the Presbytery of

* History of the Presbyterian Church, by the Rev. Richard Webster.

Northumberland, just seven groups of churches and as many pastors. There was one other minister, the Rev. John Hoge, who convened the Presbytery and preached the first sermon. However, he was never a pastor, and his name does not appear upon the minutes of Presbytery, after the first meeting, except in the relation of a supply to some vacant churches.

The several groups of churches, in the order of the priority of their formation with their pastors, are as follows:

1. Lower Tuscarora and Cedar Spring Pastor Hugh Magill, formed 1766.
2. West Penn's Valley, Warrior Marks, and Half Moon . Pastor James Martin, formed 1775.
3. East and West Kishacoquillas Pastor James Johnston, formed 1783.
4. Upper and Centre Pastor Matthew Stevens, formed 1783.
5. Hart's Log and Huntingdon Pastor John Johnston, formed 1786.
6. Frankstown Pastor David Bard, formed 1788.
7. Cedar Creek and Spring Creek Pastor David Wiley, formed 1794.

These seven groups of churches were like the seven golden candlesticks spoken of in Revelation, and the seven pastors, like the seven stars in the hand of the Son of man, stretched forth in mercy over the newly-formed settlements. Some of these candlesticks have been removed, all the stars have ceased to shine, or passed on to shine in other skies; but in their stead seventy-five churches give their light, and the hand of his mercy, never withdrawn, now sparkles with many stars.

LOWER TUSCARORA CHURCH.

The oldest church in the Presbytery which still preserves its original name is the Lower Tuscarora. On Thursday, the 21st day of August, 1766, the Rev. Charles Beatty, accompanied by the Rev. George Duffield, and constituting a committee appointed by the Synod of New York and Philadelphia, came to a place in the Tuscarora Valley where the people had begun to build a house for worship before the late war (1763), but by accident it had been burned. Here, on a spot near where the old Tuscarora Academy now stands, Mr. Duffield preached. These ministers had crossed the Tuscarora Mountain the day before, preached to some settlers farther up the valley, and spent the night at the house of William Graham, two and a half miles south, where David B. Esh now lives. The valley had been occupied by settlers quite a number of years before this time. A note found among my father's papers, and in his own handwriting, says, "Robert Hogg, Samuel Bigham, James Grey, and John Grey were the four first settlers in Tuscarora Valley, and the

first white men who came across the Tuscarora Mountain, about the year 1749. From Hazzard's *Register*."

But after the harvest season of 1763, when the early settlers were surprised, attacked, and many of them cruelly massacred, the valley was for a time deserted by its inhabitants, who fled to Carlisle and Shippensburg for refuge. At the time these ministers visited the valley the people were returning, and were ready once more to erect the meeting-house which had been burned down. In fact, to quote from Beatty's diary, they "propose to build two houses for worship, one about fourteen miles from the upper end of the valley, and the other ten miles below it towards the Juniata River. As their circumstances are such, at present, that they cannot support the gospel, they purpose to join with the people settled upon the other side of the Juniata, but hope in a few years to support a minister in the valley."

This house of worship, referred to in Beatty's diary, was soon after erected. It was the pioneer meeting-house of the Presbytery, built of round logs, covered with clapboards, and without a floor; but had a fireplace in one end, which was a luxury not found in some other churches erected later. Interesting reminiscences are still heard in that congregation of how our forefathers, dressed in homespun, worshipped God in the old Log Cabin Church, and how, to guard against surprise, they carried rifles as well as their Bibles, and stationed picket guards on favorable positions near the church. The first elders of this church were William Bell, Esq., and Captain John Williams.

About the year 1790, and during the early pastorate of Mr. Magill, a second church was built. It was situated at the base of the hill and on the northwest side of the road. It was a square log house and of more suitable dimensions; but the architecture and finish of this house were also of a very primitive character. The walls were not plastered, and there was no ceiling above, and it was lighted with a due regard for economy. The pulpit was erected at the west side, and at the base a stand for the chorister. There was a door at each end of the house, the principal aisle extended from one door to the other, and two narrow aisles proceeding from this divided the house into five plots of pews, three in front and one on each side of the pulpit. A draft sketched in 1803 exhibits very well the internal and also financial arrangement, designating the locality of the pews, with the names of the occupants and the amount of stipend for which each occupant was responsible in pounds, shillings, and pence.

A fine grove was a pleasant circumstance connected with this church, extending over the academy grounds and affording comfortable shades in all quarters. And in a well-selected spot a tent or stand was erected for the ministers, from which in fair weather, when more than an ordinary congregation was assembled, they preached to the eager people.

In 1816 the third building (or, counting the one burnt down before the visit of Beatty and Duffield as the first, the fourth) was erected. It was built of stone, and still stands at the forks of the road. It has, however, been remodelled, and now contains the recitation halls of the old Tuscarora Academy.

The present church was built under the pastorate of the Rev. G. W. Thompson, D.D., in 1849, at a cost of six thousand five hundred dollars.

The first regular pastor of the Lower Tuscarora Church was the Rev. Hugh Magill, who came in 1776. He was installed in 1779, on the fourth Wednesday of November, over this church and the church of Cedar Spring. He resigned this part of his charge in 1796.*

In the latter part of the year 1799 the Rev. John Coulter, then a young man, visited the Tuscarora Valley as an itinerant missionary, and it is said preached his first sermon at Lower Tuscarora, on the first day of January, 1800,—it being the first day of the week, the first day of the month, the first day of the year, and the first day of the nineteenth century,—from 1 Cor. ix. 16, "Woe is unto me, if I preach not the gospel!"

Mr. Coulter was a ready and earnest preacher, a watchful and faithful pastor. His social qualities as well as his ministerial offices were marked with the spirit of the Master. In this region he was the first to stem the torrent of evil flowing from the common use of intoxicating drink, although encountering fierce opposition in the church as well as out of it.

The first temperance society in Juniata County was organized by him on the 27th of April, 1831. This society was called the Lower Tuscarora Temperance Society, and anticipated the Washingtonian movement at least ten years.

* All the facts relating to the early history of the Lower Tuscarora Church are taken from a manuscript prepared by Joseph Kelly, M.D. Dr. Kelly was born November 18, 1795, and died May 26, 1877, and was a ruling elder in that church from March 10, 1844, to the time of his death.

The original constitution contained six articles, of which the most important was the third, and is as follows:

"Article 3d. The members of this Society believing that the use of intoxicating liquors is for persons in health not only unnecessary but hurtful, and that the practice is the cause of forming intemperate appetites and habits, and that so long as it is continued the evils of intemperance can never be prevented, do therefore agree that we will abstain from the use of distilled spirits, except as a medicine in case of bodily infirmity, that we will not allow the use of them in our families, nor provide them for the entertainment of our friends, or for persons in our employment, and that in all suitable ways we will discountenance the use of them in the community." *

* The paper which contains the constitution bears also the roll of the officers and members, which deserves to be perpetuated, and is here given.

OFFICERS.

President.—James Hughes, Esq.

Vice-President.—James Milliken.

Secretaries.—Joseph Kelly, M.D., and Robert Barnard.

Treasurer.—James Patterson.

Auditor.—Samuel Milliken.

SIGNERS TO THE CONSTITUTION.

Daniel McDonald.	Thomas Mairs.	Charles McDonald.	Ruth Burns.
Katharine McDonald.	Elizabeth Mairs.	Eleanor McDonald.	Sarah Burns.
Alex. Patterson.	Hugh G. Hughes.	John McDonald.	James Milliken.
Mary Patterson.	John Gray.	Catharine McDonald.	Mary Milliken.
Samuel Milliken.	Eleanor Morrow.	Elizabeth Burns.	Milly Milliken.
Sarah Milliken.	Andrew McDonald.	Martha Milliken.	Margaret Milliken.
John Vankirk.	John Rasler.	Mary Laughlin.	Isabella Graham.
James Hughes.	Catharine Rasler.	Ann S. Laird.	Sarah Sedgewick.
Cassandra Hughes.	Susanna Rasler.	Jane Laird.	Martha Martin.
Fanny Hughes.	John Krine.	Jane Patterson.	James S. Patton.
Mary Hughes.	John Coulter.	Jane W. Graham.	John Williams.
James Hughes, Jr.	Joseph Kelly.	Mary Jane Coulter.	Elizabeth Martin.
Robert Barnard.	Wm. Sterrett.	Noah Hedding.	Jane Martin.
Jane Brice.	John Patterson.	Nicholas Okeson.	Maria Martin.
Wm. D. Beale.	Barbara Hoke.	Andrew Patterson.	Margaret Martin.
Hannah Beale.	Elizabeth Hoke.	Rebecca Patterson.	Isabella Patton.
Rachel Beale.	Mary Goodwin.	Mary Jane Armstrong.	Nathaniel Martin.
James Beale.	Ann B. Kelly.	Samuel Reed.	Eliza Glasgow.
John Patterson.	Mary Ann Law.	Patrick Pry.	Isabella Y. Martin.
Agnes Patterson.	Margaret Alexander.	Jemima Alexander.	William Beard.
Rachel Patterson.	Moses Kelly.	Jane Ligget.	Samuel Wharton.

But Mr. Coulter was far in advance of the common movement; he had rebuked and arrested the unseemly custom of using intoxicating refreshments at funerals; he had tested and proved on his own farm the practicability of dispensing with its use in the harvest-field, with the mutual understanding that instead of the accustomed dram he would give additional wages. He discarded it in his family, and in all suitable ways discountenanced and denounced its common use in the community.

In the early part of his ministry Mr. Coulter taught a classical school, in which the Rev. David Elliott, D.D., LL.D., at one time Senior Professor of the Western Theological Seminary, and Moderator of the General Assembly in 1837, was one of the pupils.*

"Mr. Coulter was also remarkable for his strict regard for punctuality. The day of his death, which occurred on the Sabbath, is said to have been the first on which he ever disappointed his congregation. He died June 22, 1834. The Rev. John Hutchison spoke at his grave, and said, 'He being dead yet speaketh.'"

The next pastor of this church was the Rev. McKnight Williamson,

Phebe Patterson.	Samuel Starrett.	Mary A. Gilson.	Priscilla Wharton.
John Snyder.	Elizabeth Kelly.	McKnight Williamson.	Alice Wharton.
Jane Snyder.	Sarah Starrett.	Isabella Ann Patterson.	John Berry.
Ann Rasler.	Ann E. Alexander.	Nancy Turbett.	Nancy Berry.
James Patterson.	Joseph Barnard.	Mary Bryson.	Margaret I. Nelson.
Margaret Kelly.	Elizabeth Barnard.	Nancy E. Williams.	Sarah Nelson.
Jane Patterson.	David Alexander.	Francis Graham.	William Starkey.
Ann C. McDonald.	Ruth Brice.	Thomas Gilson.	Martha Starkey.
John McLaughlin.	Ann Law.	Mary Behel.	Elizabeth Starkey.
Robert Montgomery.	Sarah Law.	William Behel.	Margaret Starkey.
William Seibert.	William S. Irvin.	Jane Behel.	Stewart Starkey.
Clementina Seibert.	Wilson Laird.	Joseph Ard.	James Galloway.
James Brice.	John Coulter.	Mary A. Baird.	Eleanor Galloway.
Rachel Brice.	William Patterson.	Hannah Hedding.	Mary Reed.
Eleanor Brice.	Samuel Coder.	Mary McDonald.	Isabella Starrett.
Rachel Brice.	Jane Telfer.	Ephraim Hedding.	Hugh Alexander.
Sarah S. Brice.	Jane Beale.	Thomas M. Hedding.	James McDonald.
John McCoy.	James Gray.	Hugh Gray.	Lydia McDonald.
Samuel McWilliams.	Polly Graham.		
Robert Patterson.	159.		

* When the writer was a student in the Western Theological Seminary, in 1862, Dr. Elliott, then an aged professor, told him that on one of his trips across the Tuscarora Mountain to school he met a bear which stood across his path. He was without any weapon of defence, but he had heard that the wild animal was afraid of the human eye; he acted upon the thought, looked the bear straight in the eye, and the bear ran away.

who was installed in 1835 and released in 1845. Two important events distinguished the pastorate of Mr. Williamson.

The first was the incorporation of the famous Tuscarora Academy, where so many of the young men of the Juniata Valley and elsewhere, including such names as James P. Sterrett, Chief Justice of the Supreme Court of Pennsylvania, ex-Judge Landis, John M. Bailey, Esq., General John P. Taylor, J. G. Hartswick, M.D., George M. Graham, M.D., Revs. John C. Barr, R. F. Wilson, J. Harris Stewart, Joseph H. Barnard, D.D., David J. Beale, D.D., George L. Shearer, D.D., Joseph H. Mathers, D.D., Professors John Hamilton and S. S. Orris, received their academical training.

The second event referred to in the ministry of McKnight Williamson, was the great revival of 1842. In the sketch of the church, from which I have been drawing my information, it is said that "from the beginning of the year the means of grace appeared to be attended with more than ordinary interest and encouragement. But the ensuing August, at a sacramental season, the manifestation of the presence of God in his convicting and converting power, and the reviving influence of his spirit were amazing. Mr. Williamson was assisted on that occasion by the Rev. Wm. Ramsay, D.D., who preached from day to day with peculiar unction and power. And as the gracious work proceeded thronged congregations looked upon it with awe and admiration; but some doubted. Though it was a busy season the congregation generally relinquished their worldly cares and business and attended church. An instance is mentioned of a farmer who, at an early stage of the progress of the meetings, went out in the morning to look after his hands and send them to the field. The first man he met declined to go because he wanted to go to church, the second man was in the same frame of mind; he came to the third, who, in reply to the summons to go to the field, cried out, "Pray for me." Then they all kneeled down there and determined to "seek first the kingdom of God and his righteousness."* The

* Since this paper has been published the writer has received a letter from the Rev. W. A. Patton, of Osborn, Ohio, in which he says, "Your father gave me from memory substantially the same account. One incident I well remember; it was during the great revival. He was passing on horseback the large sugar-tree near W. P. Graham's barn (I wonder if it is still standing), where he saw in the fence-corner my father on his knees, praying with and for my uncle George Gilliford, then a young man. I spoke to my uncle about this incident. He said it was true, and believed the prayer was the means under God of his conversion. He died last year, a faithful Christian and an honored elder of the Church of Delphi, Indiana." The sugar-tree referred to in this note was a magnificent specimen of its kind, much admired

effect of that revival was profound, and is clearly manifest to this day. It seemed also to have been the beginning of a great revival which extended all over the Presbytery the next year. Mr. Williamson continued to be the pastor of the Lower Tuscarora Church until 1845, when, at his own request, the relation was dissolved. My father spoke of him as an impressive preacher, an active and watchful pastor, and the most gifted man in prayer he had ever heard. I presume the prayers which he remembered were fragrant memories of the revival of 1842.

Mr. Williamson spent many years in the West, returned to this Presbytery in 1881, and died March 21, 1893, at the residence of his daughter, Mrs. W. H. Woods, in Huntingdon, at the advanced age of ninety-three years.

After Mr. Williamson left, the Rev. B. H. Campbell supplied the church for a short time. Next came the Rev. George W. Thompson, D.D., a man of singularly persuasive pulpit power. The writer has never heard from the lips of man words that thrilled his soul like those uttered by his pastor when, as a boy, he sat under his powerful ministry. I have heard aged persons in that congregation say, in times of revival, that it seemed "the minister was an angel." The same thought often crossed my own mind; and sure am I to-day that in those heavenly scenes George W. Thompson was clothed with power from on high. A fair sketch of Dr. Thompson's life is found in Gibson's History; but recollections far more vivid are impressed upon the hearts and affections of that congregation.

MIFFLINTOWN.

Contemporaneous with the life of the Lower Tuscarora Church runs the history of the Church of Cedar Spring (now Mifflintown and Lost Creek).

The Rev. Charles Beatty and the Rev. George Duffield, who preached at Tuscarora, August 21, 1766, rode down the valley that same afternoon, a distance of eight miles, to Captain Patterson's (living where Mexico now stands). The next day Mr. Beatty preached in the woods about two miles north of the Juniata. Here, he says, the people began to build a house of worship some years ago, but did not finish it; but expect soon to do it. He adds, "These poor people, as well as those of Tuscarora,

and the subject of remark by many a stranger. It was blown down by a storm in the summer of 1893, and only the stump now marks where it stood, and where under its spreading shade our fathers wrestled with God, and at least one soul found the gate of heaven.

before mentioned, are very desirous of having the gospel settled among them, and for that purpose appeared forward and willing to do everything in their power; but for the present, the people here, and in other places that have suffered so much by the war, have a number of difficulties to struggle with, as they have to begin the world anew."

After sermon the two ministers returned to Captain Patterson's, where they agreed to part for a few days, Duffield to return to the Path Valley, Great and Little Coves,—to set out on his way that same evening, and preach in the Path Valley the following Sabbath,—and Beatty to remain at Captain Patterson's over the Sabbath, and the week following preach to the settlements up the Juniata. By this arrangement Beatty preached on Sabbath, August 24, near the mouth of the "Tuskerora River" (Tuscarora Creek), where it empties into the Juniata, to a large congregation collected from different quarters and from afar. It is probable that announcements for this meeting had been made at the meetings held the week before, and that as a consequence the settlers came from their log cabins and clearings far up the valley that day, to be met by others from the opposite side of the Juniata, and to hear, as far as any record warrants us to believe, the first sermon ever preached in the Tuscarora Valley on the Lord's day. The exact spot where the preacher stood is not known; but it requires little imagination to suppose that the sound of his voice in the open air that midsummer Sabbath might have been heard from where any one of the Port Royal churches now stand.

In his diary, Mr. Beatty says, "The audience appeared very attentive and much engaged. I would fain hope that some good impressions were made upon the minds of a number of people who attended to-day. In the afternoon, being in the open air, we were interrupted by a very heavy shower of rain, attended with a high wind and sharp thunder, which obliged us to take shelter in a neighboring house as well as we could. The women and a great part of the men crowded into it, and there I finished my discourse. After sermon I went to a house about a mile off and baptized a child, born the last night, and returned to Captain Patterson's in the evening."

The next day (Monday) he resumed his journey up the Juniata, "through a bad road to a place called the Narrows, where a rocky mountain bounds so close upon the river as to leave only a small path along the bank for the most part, and this, for about ten miles, very uneven: at this time also greatly encumbered by trees fallen across it, blown up from the roots some time ago by a hard gale of wind," so that he

was obliged to walk some part of the way, and in some places to go along the edge of the water.

But we cannot now follow this pioneer preacher on his toilsome journey up the Juniata to the settlements beyond; we leave him for the present to pursue his journey with his interpreter and Indian guide, and return to note the progress of growth where he had been sowing the good seed of the kingdom the week before.

Two years afterwards the name of the Presbyterian Church of Cedar Spring appears upon the records of the Presbytery of Donegal. October 1, 1768, the congregation made a formal "supplication" for supplies. At the next meeting of the Presbytery, April, 1769, the Cedar Spring congregation joined with Tuscarora in supplication for supplies, and the Rev. Mr. Cooper was sent to these churches. Afterwards a Mr. Rhea was called, but it is not known that he ever preached in either church.

In 1771 the Rev. J. Kennedy came to this field; how long he stayed is not definitely known, but that he remained several years may be inferred from the mention of his name in the diary of a young minister who visited this place in June, 1775.

The name of this minister was Philip Vicars Fithian. The brilliant diary of his travels through these valleys one hundred and twenty years ago is still preserved. He was a graduate of the class of 1772 in the College of New Jersey, a class noted for its ability and the subsequent prominence of many of its members,—among whom were Aaron Burr, Vice-President of the United States, William Bradford, Attorney-General of the United States, and the Rev. William Linn, D.D. Mr. Fithian received an appointment from the Presbytery of Donegal, to preach at Cedar Spring, June 25, 1775.

His diary reads thus:

"*Sunday, June 25.*—Cedar Springs, Cumberland County. A large and genteel society, but in great and furious turmoil about one Mr. Kennedy, who was once their preacher. Poor I was frightened. One of the society, when he was asked to set the tune, answered that he knew not whether I was a Papist or a Methodist or a Baptist or a Seceder? I made him soon acquainted with my authority."

Mr. Fithian was entertained on this occasion by the writer's great-grandfather, John Harris, Esq., the founder of Mifflintown, whose house stood on the bank of the river. Of him, in his diary, he says, "He lives elegantly: in the parlor where I was sitting are three windows, each with twenty-four lights of large glass."

Later on in the evening he says, "It is now sunset; I am now sitting under a dark tuft of willows and large sycamores close on the bank of the beautiful river Juniata. The river near two hundred yards wide, lined with willows, sycamores, walnuts, white oaks, and a fine bank,—what are my thoughts? Fair genius of this water, O tell me, Will not this in some future time be a vast, pleasant, and very populous country? Are not many large towns to be raised on these shady banks? I seem to wish to be transferred forward only one century. Great God! America will surprise the world."

Whether Philip Fithian would have realized his dream had he been permitted to come back to that spot after a hundred years no one can tell. But could he have done so, certain it is he would not have seen the fine house in which he was then being entertained,—only the place where it had stood, the house itself torn down, while a little farther on he would have seen the beautiful village of Mifflintown, its churches, its schools, its court-house, and its one thousand inhabitants; and on the very spot where he was sitting the ruins of the old Pennsylvania Canal, built since he was there before at enormous cost, but abandoned long since; while in front of him and across the river he would have seen an iron road on which were passing transcontinental trains drawn by a mighty and mysterious power with a swiftness surpassing the fleetness of a running horse, and bearing the traffic of the world.

The early history of the Cedar Spring Church is singular. In 1766-67 the congregation obtained a grant of two hundred acres of land for a glebe. This land afterwards became an occasion of disturbance in the congregation, and of misunderstanding between the people and the minister, the Rev. Hugh Magill. The Presbytery sent a committee to meet at the church and to assist in an effort to effect a reconciliation; but the committee found the doors of the meeting-house nailed up, and reported to Presbytery that they could not enter.

In the winter of 1798-99 a new church building was begun on a lot deeded to the congregation by Jean Harris, the widow of John Harris. For some reason the church was not completed at that time. On the 13th of February of that year (1799) an act of the Legislature was passed authorizing a number of gentlemen to act as commissioners to "raise by lottery a sum of money, not to exceed two thousand dollars, to be applied to defraying the expenses of completing the building of the Presbyterian Meeting-House in Mifflintown." Dr. Mathers says this lottery was never held. The church remained unfinished for more than

five years. But in 1805 the Rev. John Hutchison, recently called, preached a sermon from Haggai i. 4, "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" The effect of that sermon was salutary. The people were roused; they finished the church, and they put their hands into their own pockets and paid for it.

Reminding you again that this paper is only fragmentary and does not claim to be a complete history of any community, I hasten on to gather up some of the crumbs of history, scattered long ago in Penn's Valley.

PENN'S VALLEY.

For almost all the information which is contained in this paper about the early churches of Penn's Valley the writer gratefully acknowledges the kindness of the Hon. John B. Linn, of Bellefonte, who generously furnished his own historical notes, which have been prepared with great care and are of exceeding great value. The writer is sure that this Presbytery will join with him in thanking the author for the use of his manuscript from which he now quotes.

The vanguard of Scotch-Irish immigration were George McCormick, James Potter, Joseph McGrew, and John McMullin, who arrived in Penn's Valley in 1773-74. The first sermon ever delivered within the present limits of Centre County was at Captain (afterwards General) Potter's. The Rev. William Linn, coming not by regular appointment, but as a visitor to Captain Potter's home, preached at his house July 23, 1775. Mr. Linn remained at Captain Potter's over the next Sabbath, July 30. That same Sabbath, Philip V. Fithian, who was then on his rounds filling appointments of the Presbytery of Donegal, preached at Great Island (now Lock Haven). The next Monday he rode up the Bald Eagle Creek and stopped overnight, July 31, with Andrew Boggs, at "Bald Eagle's Nest," so called because an Indian of the name of Bald Eagle had built his wigwam there between two trees. Here, the next morning, August 1, 1775, he held a service of prayer in the presence of some Indians and a roomful of other people, no doubt the first religious service held by any minister in what is now the borough of Milesburg.

The next Sabbath found Mr. Fithian at the house of Captain James Potter, where he had an appointment to preach that day. In his journal he tells his own story in the following fashion,—viz., "Sunday Aug. 6th 1775, I rise early, before any of the family, except the negro girl. Just at my bed head a window under which stands a table. Here I laid my

clean linen finished last night by Mrs. Potter. The night had been very stormy. When I awoke, I found a large dog had jumped in through an open of the window, and had softly bedded himself dripping with water and mud among my clean washed clothes. At first I was enraged, I bore it however with a sabbath day's moderation.

"At one, we commenced services in Capt. Potter's house, Only eight men and not one woman besides the family present. We had in the morning a most violent storm, I preached two sermons, with only ten minutes intermission—a most violent, boisterous day. My little congregation heard with eagerness. Capt. Potter tells me, there are only twenty eight (28) families in the valley; twenty two (22) of these are subscribers, and they have raised £40 (equal to \$5.00 per family) to pay supplies."

The formation of a Presbyterian society in the Penn's Valley may be confidently predicated as of the year 1775; for the following year, May 22, 1776, application was made to the Synod of New York and Philadelphia by the Presbyterian Society for supplies. (See Records of the Presbyterian Church.)

The families forming the congregation were the Allenders, Arthurs, Caldwells, Davis, John Hall, Hustons, Livingstons, McCormicks, McDowells, McGrews, McMullins, McVicars, Moores, Orrs, Captain Potter, Reeds, Reynolds, Thomas Thompson, William Thompson, Sr., John Watson, Wilsons, and George Woods. No records of this early society have been preserved; but George McCormick, John Watson, and George Woods were of the early elders.

In the fall of 1777, Robert McKim, a stanch Presbyterian, came into the valley. He was precentor,—that is, leader of the congregation in the Psalmody.

Like other congregations of the period, there was probably no formal organization of the congregation; hence the term "society" assumed or applied to frontier congregations. Usually elders, ordained elsewhere, were of the early settlers; to these the people paid respect and gathered about for worship. A paper was circulated for subscriptions for supplies, and the supplies, finding the people thus banded together, proceeded to preach the word and administer the ordinances without disturbing the voluntary organizations. Such, at least, is the tradition.

At that time the centre of the Presbyterian community was Spring Mills, and the congregation was known afterwards as East Penn's Valley Congregation. We have no record of the erection of a house of worship

prior to the abandonment of the valley in 1779 in consequence of Indian raids.

The inhabitants returned in 1784, and soon afterwards the Log Church comes into notice: the first in the valley and county of any denomination. Its site, a little east of Penn Hall, is sentinelled by the lone marble slab of its first regular pastor, the Rev. James Martin.

Soon after the return of the people, the congregation, by reason of the extent of the territory occupied, naturally separated into the congregations of East and West Penn's Valley, and so appears in the records. To accommodate the West Penn's Valley, General James Potter gave ten acres of ground for a church and burial purposes, near the present site of Linden Hall. Logs were hewn and hauled for a church, but a dispute arising about the location of the building, the church was never roofed; and the graveyard, where lie some of the Potters, Kings, and Culbertsons, only remains to indicate where the Cedar Creek Church was, in part, erected.

The first settled pastor within the present bounds of Centre County was the Rev. James Martin. He accepted a call from East and West Penn's Valley, Warrior Marks, and Half Moon congregations April 15, 1789. He removed and lived on what has long been known as the Musser Place, Gregg Township, a little eastward of Penn Hall; and the East Penn's Valley Church was erected on his land. The West Penn's Valley part of Mr. Martin's charge originally covered the territory occupied by Cedar Creek and Spring Creek, with the head of Cedar Creek as its location for preaching. But soon after Mr. Martin's settlement, population increasing rapidly, Spring Creek or a point on the Slab Cabin Branch of Spring Creek was also chosen as a place or station for preaching. At that time what had been called the West Penn's Valley congregation resolved itself into the two churches called Cedar Creek and Spring Creek, and the name of West Penn's Valley was dropped, as the name of Cedar Creek was subsequently, all, or nearly all, being absorbed by Spring Creek, with a few families going to Sinking Creek in the bounds of what was the territory of the East Penn's Valley congregation.

David Whitehill came into the valley and settled near the end of Nittany Mountain in the year 1789, and soon after presented a site for a church and burial-ground on the Slab Cabin Branch of Spring Creek, where a church was soon after erected. Among its first elders were David Whitehill, Esq., Thomas Ferguson (afterwards Judge Ferguson),

David Barr, and George McCormick, who had removed from Spring Mills to the Slab Cabin neighborhood.

On the 9th of April, 1794, the Rev. David Wiley was installed pastor of Cedar Creek and Spring Creek congregations. Among the members of his congregation in 1794 were Hon. Adam Gregg, David McKim, Samuel Wilson, Peter Wilson, M. Long, James Graham, Samuel Graham, Thomas Sankey, James Potter, John Reynolds, William Reynolds, John Mayberry, James Cook, William Pastorius, George Robinson, John Barker, Esq., Henry Thompson, James Wilson, and John Pedan.

The next prominent event was the convening of the Presbytery of Huntingdon in the East Penn's Valley Church (Mr. Martin's), on the 14th of April, 1795.

Huntingdon Presbytery was formed under the direct authority of the General Assembly, and its first meeting was directed to be held on "the second Tuesday, 14th of April, 1795, at Mr. Martin's church, in Penn's Valley." Accordingly it was constituted in that church, by the Rev. John Hoge, after he had preached from John i. 12, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Two months and six days after the convening of the Presbytery, June 20, 1795, the Rev. James Martin died. His grave is the only one marked in the old graveyard on the Musser farm, where the East Penn's Valley congregation worshipped, and the spot where the Huntingdon Presbytery was cradled.

On the slab covering his remains is inscribed,—

"Here lies the body of the Rev. James Martin, Pastor of the first Presbyterian Congregation in Penn's Valley, who died June 20th. 1795. aged about 65 years.

"Deep was the wound, O Death, and vastly wide,
When he resigned his useful breath and died,
Ye sacred tribes with pious sorrow mourn,
And drop a tear at your dear Pastor's urn.

"Concealed a moment from our longing eyes,
Beneath this stone his mortal body lies.
Happy, the spirit lives; and will, we trust,
In bliss associate with his pious dust."

Mr. Martin was a native of Ireland, and emigrated to America in 1774. He was enrolled a member of the Presbytery of Donegal June

18, 1777. At the time of his death his congregation embraced more members than any other charge in Huntingdon Presbytery. He is said to have been an able, earnest, orthodox, and popular preacher. Gibson's History contains a sketch of his life. The Hon. Martin Bell, now president judge of Blair County, Pennsylvania, is a representative of his descendants now living.

After Mr. Martin's death the name of the East Penn's Valley congregation disappears from the records, and that of Sinking Creek takes its place, under the pastorate of Mr. Wiley, in connection with Spring Creek.

On the 4th of October, 1797, Mr. Wiley resigned his connection with Sinking Creek; the congregation was declared vacant, and on the 12th of May, 1799, he was released from Spring Creek, in both instances at his own request, and with the consent of the respective congregations.

EAST AND WEST KISHACOQUILLAS.

The churches of East and West Kishacoquillas stand forth next in historical mention. Land was surveyed in the valley in 1755, but owing to the Indian raids and the French war no permanent settlements were made until about twenty years later.

On Sunday, August 13, 1775, the next Sabbath after Philip V. Fithian had preached at Captain Potter's in Penn's Valley, the same minister preached to the East Kishacoquillas Congregation. In his diary of this date he says, "There is a large society and it makes a good appearance. We were in the forenoon in a large barn; it was too small, and we went into a fine meadow (the meadow of Judge Brown), opposite the present village of Reedsville, Mifflin County. I am told the people of this village are all united in religious matters—all Presbyterians, and all orthodox, primitive Presbyterians too, all except eight sour unbrotherly Seceders, and a sociable and agreeable churchman, Mr. Landrum. For supply Esquire Brown gave me 20 shillings 9 pence."

The next Sabbath Mr. Fithian preached (August 20, 1775) in West Kishacoquillas, in a barn of Robert Brotherton (or Brokerton), twice. For this supply John McDowell gave him twenty shillings.

For a period of eight years there is no other mention of preaching in that valley, but a call bearing date of March 15, 1783, and still preserved, with the names of sixty-nine of the members of the two congregations of East and West Kishacoquillas, for the pastoral services of the Rev.

James Johnston, makes it clear that at that time there were two strong congregations already organized, and were provided with places of worship.

A description of the first church of East Kishacoquillas is given in the historical sermon of the Rev. Andrew H. Parker, pastor of that church, and delivered in the year 1883, which is in part as follows,—viz.: “It was a rough log building one story high, without any plastering, without any floor, and without any fireplace or provision made for heating. It had windows on each side of the door, on the opposite side, and perhaps at each end; but the lights were small and few in number. The seats were slab benches made of split logs without backs. The coldest season of the year the minister had to preach, and the people came to hear him with their overcoats buttoned up to their chins. And seldom were the sermons less than an hour and a half, and often much longer. Judge Kyle stated, at one time in particular, whilst a boy, he came a straight course through the fields, with snow-shoes, on snow over the tops of the fences, to attend church in the old log meeting-house, and not a spark of fire, much less fireplace or stove, in the house. The pastor stood up manfully to his work, with surtout buttoned to his chin, preaching to a full house, and not a shiver or shake among the entire congregation, although the mercury was near zero at the time.”

Contrast that scene with the elegant, beautiful, and comfortable church in which the sessions of this Presbytery were held six months ago, and it will help us to measure, in some degree at least, “the great things which the Lord hath done for us.”

CHURCHES ALONG THE JUNIATA, WEST OF LEWISTOWN.

The history of the churches along the Juniata, west of Lewistown, begins with the visit of the Rev. Charles Beatty, August 26, 1766. On that day, Tuesday, he preached to “a considerable number of people, collected together at a place in the woods, where a mill was building, near to which a house of worship is intended to be built, as being most essential to the inhabitants of those parts.”

The preaching place here mentioned is supposed to be near the old Bratton graveyard, and here a few years later a log church was built. The tradition is still retained in old families that the Rev. Charles Beatty preached the first sermon ever preached in that neighborhood in that place, near to which the Brattons had a saw-mill.

Referring again to Mr. Beatty's diary we read, "While the people were convening it began to rain, and the rain continuing, obliged as many as could to crowd into a small house. While I was preaching and the people were very attentive, we were alarmed by a rattlesnake creeping into the house among the people, supposed to have gotten in under the logs of the house, it being pretty open. But this venomous creature was happily discovered, and killed before it did any damage. Scarcely were the people composed again, before we were alarmed anew by a snake of another kind being discovered among the people, which was also killed, without any detriment, besides disturbing us. The providence of God appeared very remarkable in preserving us from the venom of the creatures, and more so, as these people were so crowded together, as that it might be a just matter of wonder how these creatures could crawl through the congregation without being in some way offended by them, which always excites them to bite.

"However the auditors all got composed again, and were attentive the remaining part of the discourse, which was the first sermon ever preached in these parts.

"Here I baptized several children, and after sermon rode about four and a half miles with one of the audience and lodged at his house."

The next early notice of preaching in this region we find in a statement furnished the historian of the Juniata Valley by William P. Elliott, of Lewistown. From his statement it appears that "On the 24th of May, 1781, David Steele conveyed to James Huston, Thomas Martin, and Robert Chambers, Trustees of the Presbyterian Congregation, two acres of land on the north side of the Juniata River, in consideration of 'fiveteen' bushels of good sufficient merchantable wheat, with the privilege of the use of the head of the spring of water, arising on the northwest side of the said forementioned tract or lot of ground; and also for liberty for a road from the said tract to the present landing of him the said David Steele, and what other roads may be necessary for the other parts of the said congregation to come from the 'great trading road' to the said lot or tract of ground; likewise the said David Steele doth grant as much timber as will be sufficient to build a house of worship and study house on the said lot or tract of ground, and to allow privilege of firewood from time to time and at all times, that may be necessary for the use of said house of worship and study house."

Upon this lot a log church was built and a graveyard enclosed. It is now on the farm of James Shepherd. The logs of the church were

still there, about three or four feet high, in 1836. The burial-ground contains many graves, among which are the families of the Armstrongs, Lyons, Mienhart, Steele, Rittenhouse, Gemmill, and others. The church was in use many years. William P. Elliott says that "the Rev. Matthew Stephens used to preach in this log church and in the loft of the still-house on Archibald Moore's farm, now owned by William A. Moore in Oliver Township."

The accuracy of the above statement of William P. Elliott has been questioned. Dr. Gibson's History of the Presbytery does not mention it. Mr. William A. Moore, who was born February 4, 1804, is still living; but though born and raised on the farm where the still-house is said to have stood, he has no recollection of having ever seen or heard of it.

Possibly Mr. Stephens might have preached in a still-house loft elsewhere; but in regard to the church described as being on the farm of Mr. Shepherd, the minuteness of Mr. Elliott's statement about it and the graveyard adjoining would render it easy to test its accuracy, both as to whether there was such a church and the site on which it stood. The writer is not familiar with the locality, and has not had opportunity to visit it.

All this region was in Mr. Stephens's time included in Wayne Township. It is known that Mr. Stephens resided in Wayne Township from 1785 to 1795, on land now included in Bratton Township. He probably preached during that decade at points along the river, extending from Jack's Narrows to the Lewistown Narrows. At the time the Presbytery was organized, in 1795, he was holding a call from "Upper and Central Wayne." "Central Wayne" has since been known as McVeytown. But the terms "Upper and Central" imply that there was probably a Lower Wayne, which may have been the church here referred to.

UP THE RIVER.

Still following the banks of the Juniata, we find that the next surging of the tide of Scotch-Irish immigration sends its top wave far up the stream past "Standing Stone" into the lateral valleys of Hart's Log, Shaver's Creek, Sinking Valley, Spruce Creek, Warrior Marks, and Half Moon. In the two valleys last named it was met by the advancing swell of population coming up Penn's Valley from the east, and which, as we have already seen, was soon after, in the year 1789, provided for and united with West Penn's Valley under the pastoral care of the Rev. James Martin.



HART'S LOG.



THIS TOKEN HAS ON THE EDGE OR RIM THIS INSCRIPTION :
 "1ST PRESBYTERIAN CHURCH OF CHARLESTON, S. C., 1800."

HART'S LOG.

But without doubt, prior to the arrangement referred to above, Hart's Log was the centre for Presbyterian effort for all this region. The time of the earliest existence of a congregation at that point is fixed as not later than 1786. An old account of that date has been found with "Mr. John Spencer, for building a house of worship for the Hart's Log Congregation."

The Rev. John C. Barr, in his historical sermon, gives several good reasons why he believes there was preaching, even at an earlier date, the last of which reasons is this,—viz., "The older people yet among us who worshipped at Hart's Log say they remember two trees in which notches had been cut, and to which a board had been fastened for the purpose of making a preaching desk for the minister, and from the changes in these notches in the growth of the trees as they remember them, they infer that they had been made many years before that time, and, as Mr. Barr asks, 'Why made at all if at the time they had a house in which to preach?'"

One year later the Hart's Log congregation joined with the Shaver's Creek congregation in a call for the pastoral services of the Rev. John Johnston. That same year (1787) the Hart's Log people determined to repair the church according to the following specifications,—namely, "To lay a floor, have six large windows and one small one, to have a door made, and to have it daubed and underpinned, also to have a convenient place or pulpit for the minister, and a table."

Hart's Log has been called a "Mother of Churches." For although it is known that in 1786 there were Presbyterians scattered through all these valleys, it was not till one year later (1787) that Shaver's Creek was strong enough to make herself heard in a cry for the gospel, and three years later (1789) that Warrior Marks, Half Moon, and Huntingdon were supplied with the preached word. All these churches, as well as Spruce Creek and Sinking Valley, derived a considerable portion of their strength from Hart's Log. Huntingdon at the beginning was only an outpost of that congregation, and shared the services of the same pastor, the Rev. John Johnston.

Alexandria is also an offshoot of Hart's Log, and when the Williamsburg Church was organized, most of the thirty-five original members were communicating members of the Hart's Log Church. (The writer, through the kindness of the Rev. A. H. Jolly, a former pastor of the

Alexandria Church, is the fortunate possessor of a "token"* once used on sacramental occasions in this old historic church.)

WARRIOR MARKS.†

But although Hart's Log appears to have flourished to a degree beyond all the neighboring communities of that time, yet it is certain there was occasional preaching at Warrior Marks as early, if not a few months earlier than at Hart's Log.

Matthew Stephens preached at Warrior Marks the fourth Sabbath of June, 1786, Mr. Wilson, a licentiate, six weeks later, and a Mr. Caldwell, "a probationer from Ireland," the third Sabbath of May, 1788. The spot where this preaching took place was two miles southeast of the present village of Warrior Marks, a short distance west of the Dry Hollow ore-bank, and easily located by two springs (the only springs in the Dry Hollow) which rise near it. The site of the old church was pointed out to the writer in 1876. It was then all overgrown with small oak-trees; but a slight rise in the surface of the ground indicated where the church stood. Stone markers at the head and feet of a number of graves were still standing.

The location of this church was evidently a compromise, a half-way meeting place between the widely separated communities of Spruce Creek, Sinking Valley, and Half Moon. It was not long, however, until Spruce Creek and Sinking Valley had meeting-houses of their own nearer home, and in 1798 they were united under the pastoral care of Rev. Samuel Bryson, who was ordained and installed over these congregations at a meeting of Presbytery, held at the house of Robert McCartney, on the hill north of the present village of Franklinville, November 20, of that year.

* Tokens at the communion season were in common use in most of the churches of this Presbytery as late as 1850, about which time their use was discontinued. Like the Hart's Log token here represented, they were simply a leaden disk with the initials of the name of the church and sometimes of the pastor stamped upon it. The writer has seen a token of the Lewistown Church which was made of sheet brass. But not any of the tokens of churches within this Presbytery rivalled the beauty of the token of the First Church of Charleston, South Carolina. This was of silver. The original of the impression here given is now in possession of the Rev. Harvey Græme Furbay, Ph.D. Another is in possession of Robert Shiells, and is fully described in his admirably told "Story of the Token," published by John Ireland, 1197 Broadway, New York.

† Originally spelled as above, but now Warrior's Mark.

HOLLIDAYSBURG.

Returning again to the Juniata, and tracing the principal branch towards its source in the Alleghanies, we find that in 1768 two cousins, William and Adam Holliday, entered and took possession of separate tracts of one thousand acres each, including that on which the town of Hollidaysburg now stands. These men were Presbyterians, they came from Mercersburg. Two years afterwards their pastor, the Rev. John King, was sent as a supply to the "destitute settlements of the Upper Juniata," and preached in the house of William Holliday, near Frankstown. Dr. King was followed by Rev. Mr. Dougal, and perhaps other supplies occasionally until 1788, about which time the church of Hollidaysburg (then called Frankstown) was organized. The first pastor of this church was the Rev. David Bard, who also supplied the Presbyterian community at Williamsburg at stated times. He was elected to the first Congress of the United States, and represented his congressional district for twenty-two consecutive years, attending Congress during the winter, and preaching during the rest of the year. He was pastor of the Frankstown Church at the time of the organization of the Presbytery, and October, 1799, was allowed to resign his charge at that place. After this he was the stated supply of the Sinking Valley Church up to the time of his death, which occurred at Alexandria on his return home from Congress, March 12, 1815, at the home of his daughter, Mrs. Dr. Buchanan. His remains lie in Sinking Valley cemetery near Arch Spring.

I have now traced the growth of the Presbytery of Huntingdon from the Tuscarora to the Alleghanies, and in the order of time I have only reached the beginning of the present century.

It was some time afterwards that the Presbytery of Huntingdon entered the county of Clearfield, and that part of Centre which lies beyond the mountains.

CLEARFIELD.

In April, 1803, the Presbytery of Huntingdon appointed the Rev. William Stuart to visit Chincleclamoose one day at his discretion and preach. At the same meeting a similar appointment was made for Rev. Henry R. Wilson, of Bellefonte.

In 1806 the General Assembly sent fifty copies of the Shorter Catechism to the Presbytery, with orders to distribute them. The Presbytery instructed the Rev. William Stuart to take twenty-five copies to Chin-

declamoose, Rev. Henry R. Wilson to scatter twelve copies along the Bald Eagle Creek, and the Rev. Isaac Grier to spread the remaining thirteen above the Great Island. Some time afterwards the Rev. James Linn, of Bellefonte, was sent into the same region to preach and to catechise. Whether the seed thus sown and carefully cultivated has ever yielded its proper harvest history does not state, but the numerous and flourishing churches in the region described would seem to encourage the continued circulation of the Shorter Catechism and the faithful catechising of the people therein.

There are many fragments of local and biographical history which still remain to be gathered. The Presbytery of Huntingdon is a fruitful field, abundant in incident illustrative of the heroic self-sacrifice of the people and the faithful devotion of the ministers. During the century God blessed the churches with many seasons of refreshing. Children were born who under the sound of the gospel grew up to strong manhood and fair womanhood, lived in the fear of God, passed on to old age, and went up to heaven, of whom many a shining chapter might be written. But I must not trespass further upon your time and patience.

Permit one other reference and I close. There is a vacant seat in the Presbytery of Huntingdon to-day; there is a vacancy on the Centennial Committee, and there is a vacancy on the programme. George Elliott, that genial, kindly, noble brother whose hearty hand-shake, cheerful voice, and beaming eye brought sunshine into all our hearts and homes, is not here. With what enthusiasm he looked forward to this occasion, and labored for its success! But he died in the midst of his labors, a soldier of the cross of Jesus, on the field of battle, and to him it has been given to celebrate the centennial of this Presbytery in "the General Assembly and church of the First-born, which are written in heaven."

SOURCES OF PRESBYTERIANISM IN HUNTINGDON PRESBYTERY.

D. W. WOODS, ESQ.

THE subject assigned to me confines my address to the period before the organization of this Presbytery.

To write or speak about "The Sources of Presbyterianism in the Huntingdon Presbytery" before 1795, when it was organized, is a difficult

matter to do, owing to the want of official records and the fact that no one is now living who could furnish any information on the subject.

I here desire to acknowledge the aid received from General James A. Beaver, John B. Linn,—through General Beaver,—Hon. William M. Hall, Rev. Geo. B. Stewart, and Rev. Robt. F. Wilson.

According to my judgment the only true source of Presbyterianism in this Presbytery, or anywhere else, is the teaching of the apostles as found in the divine word. But this, I take it, is not what the Committee intended, but rather the means or causes which led to the establishing of Presbyterianism within our bounds. The territory now embraced in the Huntingdon Presbytery was at one time part of Donegal Presbytery, and afterwards part of Carlisle Presbytery.

A great many of the early settlers were Scotch and Scotch-Irish Presbyterians, and some also of the Huguenots. These men brought their Bibles and religion with them, and as soon as they had built their rude and primitive homes to shelter them and their families, and there was a sufficient number of them, they proceeded to erect a church and a school-house.

Our forefathers believed in education, the Confession of Faith, and the Shorter Catechism. Nor were these frontier settlements neglected by the Synod of New York and Philadelphia, and the Presbyteries of Donegal and Carlisle.

In the summer of 1766 the Rev. Charles Beatty and Rev. George Duffield were appointed by the Synod of New York and Philadelphia to make a missionary tour through all this section.

By the journal of Rev. Charles Beatty we find they came over the mountains from Carlisle, preached in Tuscarora Valley in the woods near what is now Academia, in August, 1766, and also to the Cedar Spring congregation, August 22, 1766, and lodged with Captain James Patterson, August 23, who was a leading man and prominent Presbyterian. At this point these ministers separated; Rev. George Duffield went to Path Valley and Rev. Charles Beatty came up the Juniata to Mifflin County. The first attempt, so far as known, to erect a church in what is now Juniata County was made in 1762 or 1763, at Cedar Spring; but before it was completed the settlers were driven off by the Indians and compelled to flee to Carlisle and other places of refuge.

About the year 1766 or 1767, and after the visit of the two missionaries spoken of, another and larger church building was erected near the site of the old one, and an order of survey, No. 3268, for two hundred

acres of land was procured from the Land Office "in trust for a Presbyterian meeting-house and graveyard." The meeting-house was built upon this land, and was used by the congregation until about 1799, when the congregations of Mifflintown and Lost Creek each built a house of worship, and the old meeting-house was abandoned.

The first *official* notice of Cedar Spring congregation is found in the records of Donegal Presbytery, October 1, 1768, at which time Cedar Spring congregation made application for supplies. The Rev. Mr. Cooper was appointed.

In April, 1769, a joint application was received by the same Presbytery from Tuscarora and Cedar Spring congregations for a supply. The Rev. Mr. Cooper was again appointed, and served both congregations. At the April meeting of Presbytery, 1771, the congregations of Tuscarora and Cedar Spring presented a call to the Rev. Mr. Rhea. Some time in 1771 Rev. S. Kennedy, a minister from the north of Ireland, settled among the Cedar Spring congregation, and in 1774 or 1775 they built a parsonage upon the tract of land owned by the congregation, which Mr. Kennedy occupied until about 1779, when he was succeeded by Rev. Hugh McGill, who continued many years as pastor of Tuscarora and Cedar Spring congregations, and was one of the constituent members of this, the Huntingdon Presbytery, upon its organization.

There appears to have been at a very early period a log church in Lack Township, Juniata County, at what is now known as McWilliams's Graveyard, about three miles above Waterford.

In speaking of the churches in Juniata County, I desire to mention an incident which may not be out of place here. When I was a boy, Rev. John Hutchison was a frequent visitor at my father's, and I was present on one occasion when Mr. Hutchison told my father this incident. He said at one time he was on his way to Bellefonte to preach for Rev. James Linn, and on the Seven Mountains he was stopped by two noted highwaymen, Lewis and Clark, who infested the mountains of Centre County. After robbing him of all the money he had and his watch, he said to them, "Now, men, I wish you would let me have fifty cents back; I am going to Bellefonte to preach, and I have not a cent to pay my way." Lewis said to him, "Are you a minister?" Father Hutchison answered, "I am, and am going to Bellefonte to preach for Mr. Linn." Then Lewis said to Clark, "Give this man back his watch and money." To this Clark demurred, but Lewis made him do it, and said, "We do not rob poor men nor ministers, for they are paid little enough." So

Father Hutchison got his money and watch back and went on his way rejoicing.

The earliest record of any preaching I can find in what is now Mifflin County was in August, 1766, by Rev. Charles Beatty, the home missionary spoken of before, in Bratton Township, on the farm of Andrew Bratton, now owned by Mrs. Anna Kyle. No church building was there then, and Mr. Beatty, in his journal, says it was the first preaching in that section. Shortly after this a log church was built on that farm. Illustrating the character of the men and the spirit of the times, Hon. A. S. Wilson, president judge of Mifflin County for many years, told me this anecdote, which he said he could vouch for as being true. There was a man in Bratton Township who was an avowed infidel, by the name of Leeter, and one James Ross, a strong Presbyterian, who lisped. A travelling minister or missionary came along, and notice was sent around that there would be preaching in this Bratton Church. Leeter and Ross both went to the preaching, and occupied seats side by side on the back seat. In the course of the sermon the preacher said something Leeter did not approve of, and he said, "That's a lie." Ross flared up and said, "Thru, every word of it." The preacher went on, and again said something still more offensive to Leeter, who remarked, "That's a lie." Ross replied, "You're a liar." With this the two men grappled each other. Ross threw Leeter, and the preacher stopped. Ross, who had Leeter down and was pounding him, shouted out to the preacher, "Just you go on and never mind us, and I will soon settle this fellow," and settle him he did.

In 1783, Rev. Matthew Stevens settled in Bratton Township and preached along the river, in Granville, Bratton, and Wayne Townships, then called Derry and Wayne. At the October meeting of Presbytery, 1797, he received a call to Shaver's Creek congregation, and in June, 1798, he was installed pastor there.

The Donegal Presbytery of April, 1775, appointed supplies for the following places within the bounds of what is now Huntingdon Presbytery: Kishacoquillas, Holliday's Mill, Shirley, Upper Tuscarora, Lower Tuscarora, Penn's Valley, Bald Eagle, Bedford, and Frankstown (near Hollidaysburg). Rev. John Linn was appointed as a supply to Bedford, etc. At the June meeting of that Presbytery, two months later, Rev. Philip V. Fithian was appointed to labor for three months in this region.

Friday, June 3, 1775, he came through the Narrows into Tuscarora Valley. He rode down the valley to the Juniata River. Sunday, June

5, he preached at Cedar Spring. Here he found Rev. Samuel Kennedy, with whom the congregation were having trouble. From here he went to Northumberland, Sunbury, etc. July 31, 1775, he reached Bald Eagle's Nest, near Milesburg, Centre County, and the next day held service there, at which some Indians were present. On Sunday, August 6, he preached two sermons in Captain Potter's house (afterwards General James Potter) in Penn's Valley, only eight men and not one woman in attendance besides the family, as a violent storm was prevailing. He was the second preacher that had ever been in the valley. Rev. William Linn had been there the two Sabbaths previous. Captain Potter told him there were only twenty-eight families in Penn's Valley. They had raised forty pounds to pay for supplies.

In 1776 it is evident there was an organized congregation in Penn's Valley, as it made that year an application to Synod for supplies, but the valley was abandoned during the winter of 1779-80, and the settlers did not return until 1784.

In April, 1789, Rev. James Martin was called to the churches of Penn's Valley, Warrior's Mark, and Half Moon. The Huntingdon Presbytery was organized in his church in Penn's Valley the second Tuesday of April, 1795. After leaving Penn's Valley, Mr. Fithian came into Kishacoquillas Valley, and on Sunday, August 13, 1775, preached in a meadow of Judge Brown's, where Reedsville now stands. Mr. Brown gave him twenty shillings and nine pence. August 20 he preached twice at West Kishacoquillas in Mr. Brotherton's barn, and John McDowell gave him twenty shillings. While Mr. Fithian was preaching here, Rev. Mr. Rhea was preaching in another part of the valley, probably along the Juniata River.

Prior to 1783 a log church was erected in Kishacoquillas Valley, about a mile and a half east of Reedsville. The congregation had no settled pastor until March 15, 1783, at which time the people made out a call, signed by sixty-nine men, for the Rev. James Johnson to become their pastor, which call he accepted. This call was written by Master Arnold, a school-teacher. It does not appear to have ever been presented to Presbytery. The following is a copy of it:

"MR. JAMES JOHNSON, preacher of the Gospel:

SIR,—We, the subscribers, members of the United Congregation of East and West Kishacoquillas, having never in this place had the stated administration of the Gospel ordinances, yet highly prizing the same,

and having a view to the advancement of the Kingdom of Christ and the Spiritual Edification of ourselves and families, have set ourselves to obtain that blessing among us, and therefore, as we have had the opportunity of some of your labors in this place, and are satisfied with your soundness, piety, and ministerial ability to break unto us the Bread of Life, we do most heartily and sincerely, in the name of the Great Shepherd of the Flock, Jesus Christ, call and invite you to come and take the pastoral charge and oversight of us in the Lord. And for your encouragement we do promise, if God shall dispose your heart to embrace this call, that we will give a dutifull attention to the Word and Ordinances of God by you administered; that we will be subject to your admonitions and reproofs, should our falls and miscarriages expose us there-to, and will submit to the discipline of the church, exercised by you, agreeably to the Word of God; and also that we will treat persons with friendship and respect, and behave in all things toward you as becomes christians always should towards their pastor who labors among them in word and doctrine. And farther, as we are persuaded that those who serve at the Alter should live by the Alter, we do promise, in order that you may be, as much as possible, free from worldly incumbrances, to provide for your comfortable and honorable maintenance in the manner set forth in our Subscription Papers accompanying this, our Call, during your continuance with us as our Regular Pastor. And in witness of our hearty desire to have you settle among us we have herewith set our Names this Fifteenth day of March, Anno Domini, 1783:

William Brown.	Robert Allison.	Robert Barnhill.
James Scott.	James McCay.	William Young.
John Cooper.	William Fleming.	James S. McClure.
William Corbet.	William McAlevy.	Thomas Arthurs.
John McManigle.	William Harper.	Thomas Alexander.
Samuel Mitchell.	James Alexander.	Samuel Alexander.
Hugh Martin.	James Reed.	Samuel Wills.
Mathew Taylor.	James Glass.	William McNitt.
Joseph Adams.	Thomas Brown.	Philip Clover.
John McNitt.	Alex. McNitt.	David Kelly.
William Wilson.	Eligah Crisseell.	Arthur Buchanan.
Robert McNitt.	John Fleming.	Joseph Brown.
Thomas Thompson.	Alex. Brown, Jr.	John Means.
Joseph McKibbens.	Edm. Richardson.	James Means.
James Laughlin.	William Miller.	Matthew Kenny.

Robert Gardner.	Benj. Hall.	James Reed, Jr.
Benj. Cresswell.	Robert McClellan.	Henry Taylor.
William Miller, Jr.	Elisha Cresswell.	Joseph Wesley.
Thomas Sankey.	William Mitchell.	William Thompson.
James Burns.	John Cubertson.	John McDowell.
Abraham Sanford.	Robert Campbell.	John Kyle.
Samuel Milliken.	Samuel Hower.	David Barr.
Joseph Haslett.	Neal McManigle.	John Reed."

I see that this call to East and West Kishacoquillas Church was signed by a number of settlers in and around Lewistown. Arthur Buchanan, who took out the warrant for the land where Lewistown now stands, signed this call.

From Kishacoquillas Valley Mr. Fithian went to Huntingdon. There was no organized church there then, but as early as April, 1790, Rev. John Johnson accepted a call for one-half his time to Huntingdon and its neighborhood. He had previously—to wit, November 14, 1787—been installed pastor of Hart's Log and Shaver's Creek. The last congregation Mr. Fithian visited on this tour was at Fort Shirley, near Shirleysburg, Huntingdon County. He preached August 27, 1775, in Mr. James Foley's barn. Although the day was stormy, fifty or more people were present.

Judge William M. Hall writes me that there was an organized Presbyterian church at Bedford as early as 1763, and that Rev. Charles Beatty preached there in 1758. They had no settled pastor until 1786, when a call was given to Rev. David Bard, who accepted and remained their pastor for three years. In June, 1790, he accepted a call to Frankstown congregation, and remained there until 1799.

In 1786, Carlisle Presbytery was organized, and the churches under its care, within the bounds of the present limits of Huntingdon Presbytery, were Bedford, Derry, and Wayne, on the Juniata, Kishacoquillas, and Hart's Log and Shaver's Creek, with pastors; and without pastors, Great Aughwick, Standing Stone (Huntingdon), Frankstown, near Hollidaysburg, and Penn's Valley. And the ministers, Hugh McGill, James Martin, James Johnson, Matthew Stevens, John Johnson, David Bard, and John Hoge. As stated before, the early settlers in this Presbytery were mainly Scotch and Scotch-Irish Presbyterians and some Huguenots and Reformed Dutch from Holland. These men were strong in the faith, brought their Bibles, Confessions of Faith, and Catechisms with

them, organized congregations without delay, and sought supplies of ministers to preach to them. And the Synod and Presbyteries of Donegal and Carlisle reached out to the frontiers with a true home missionary spirit. And as the Apostolic Church sent Paul and Silas and Barnabas and Mark out on missionary tours, so did the Synod and Presbyteries co-operate with the frontier settlements and sent out to them earnest and consecrated preachers.

These, I take it, were the causes of the establishing of Presbyterianism in Huntingdon Presbytery.

THE BENCH AND BAR DURING THE PAST CENTURY, VIEWED FROM A PRESBYTERIAN STAND-POINT.

JUDGE AUGUSTUS S. LANDIS.

IN coming to make a retrospect of the "Bench and Bar" of this Presbytery during the past century, it is discovered that the task is a difficult one, because of the meagre supply of information useful for the purpose, and the utter absence in many respects of material which the historian needs to accomplish his work. When I note the particularity with which the events of to-day are recorded,—though much of the matter is ephemeral,—I am surprised to discover that there is still something which some one's industry or patience has collected, or another's conservatism has recorded and preserved.

From some delving, however, into the past, and arraying the recovered objects of the search side by side in the light, there is furnished a new view of your Presbyterian history, and an impression perhaps that is the more gratifying to your mind, as you learn that, after the planting of your colonies in these valleys, raising the standards of your faith, and sowing the seed of gospel teaching,—the gospel as you teach it to-day,—that seed has sprung, and down through the century has fructified into a harvest that well attests the careful sowing and the healthful seed. What effect has it had upon the intelligent and educated mind?

The territory now embraced within the boundaries of the Huntingdon Presbytery are the counties of Blair, Clearfield, Centre, Bedford, Huntingdon, Mifflin, and Juniata. They contain an area of five thousand five hundred and fifty-three square miles, and now a population of over three hundred thousand. In 1791, when the Commonwealth was for the first

time organized into judicial districts, the fourth judicial district embraced all of this territory, together with other territory now without the bounds of our Presbytery. The towns and villages were small, and the population sparse.

The judicial establishment was in a primitive condition. Court-houses were almost, if not entirely, unknown as such throughout the district. Rooms in inns and other buildings were temporarily used for the unfrequent sessions of the courts, and both judges and lawyers made the circuit of the district over such roads and with such means of transportation as could be commanded at the time.

Such traditions, however, as we have show that the dignity of the court was maintained, its orders and decrees were respected, its judgments enforced, and justice impartially administered. Above all, the judicial history of the century seems to show that this district contained the ablest judges in the Commonwealth, and certainly that more came into prominence in the history of the State's judiciary than from any other district. No less than five of these judges were advanced to the Supreme Bench of the State, and their eminence for learning and integrity has won for them an enduring name, and justified their selection for the judicial office. All of them worshipped under the Presbyterian faith, and their names are therefore properly to be associated with your Presbyterian view of the century in the department of the "Bench and the Bar."

When, under the law organizing the State into judicial districts, Governor Mifflin, in 1791, appointed Thomas Smith judge of the fourth district, he probably selected one of the most learned and upright members of the bar. He was a half-brother of Dr. William Smith, of Philadelphia, who founded the town of Huntingdon, and was, in his day, well known through this part of Pennsylvania, his name having been associated with the location of large bodies of unseated lands at that time. In the Supreme Court he found Shippen and Tilghman and Yeates,—still familiar names to the legal profession,—and successfully maintained himself as their associate in that court of review. I learn that he was one of the early Presbyterians of this neighborhood, and he heads the list of a long line of judges and lawyers of that denomination.

When Judge Smith was appointed to the Supreme Court, in 1794, Governor Mifflin appointed James Riddle, a lawyer residing in Bedford, as judge of this district. Judge Riddle came to Bedford from Chambersburg, and continued as the presiding judge until 1804. He occupied

the bench just one hundred years ago, and it is said he was likewise a Presbyterian.

He was succeeded by Thomas Cooper, who was appointed by Governor Thomas McKean in 1804. Little is known of him. My information is that he was a Presbyterian. He presided but a little over one year, when, under a new judicial apportionment of the State in 1806, he was assigned to another district. This reapportionment made the fourth judicial district practically the territory of the present Presbytery.

In 1806 the same governor appointed Jonathan Hodge Walker the successor of Judge Cooper. He had been born in Cumberland County, and was educated at Dickinson College; resided in Northumberland, afterwards at Bellefonte, and finally in Huntingdon and Bedford. He was married to a sister of Thomas Duncan, one of the justices of the Supreme Court. He was said to have been a man of high character and an able judge. He was a member of the Presbyterian Church, and commanded the confidence of his contemporaries. In 1818, President Monroe appointed him judge of the United States District Court at Pittsburg. He was the father of Robert J. Walker, in later years a prominent statesman, and who was Secretary of the Treasury at Washington, and by appointment of President Buchanan governor of Kansas in its territorial stage.

Judge Walker was followed by Judge Charles Huston, who resided at Bellefonte, and was appointed by Governor Findlay in 1818. He was a Presbyterian and an eminent judge and author in his day, and was known to many now living. He was in 1826 transferred to the Supreme Bench, and his name has been since a most familiar one to the legal profession.

His translation was followed by the appointment of Thomas Burnside, by Governor Shulze, in 1826. He, likewise, resided in Bellefonte, and was a Presbyterian, or at least worshipped in that church. He had previously been in political life, having been a member and Speaker of the State Senate, and a member of Congress. Under the amended constitution of 1838, Judge Huston's term as Supreme judge expired in 1845, when Judge Burnside was elected to succeed him in that tribunal.

In 1824, Bedford County was detached from this judicial district, and afterwards formed part of the sixteenth district. John Tod, a lawyer of Bedford, became the judge of that district by appointment of Governor Shulze. This man, I am informed, was likewise a Presbyterian, and was an exceedingly able and upright judge. He was commissioned a judge of the Supreme Court in May, 1827, but died in February, 1830.

He was followed as the judge in the Bedford district by Alexander Thompson, also a Presbyterian, who presided until 1841. Skipping over Judges J. S. Black and F. M. Kimmell, their successors, who were *Campbellites* or *Christians*, we find the next Presbyterian judge in that portion of the Presbytery to have been James Nill, who came from Chambersburg, and he was followed by Judge Alexander King, who came of a Presbyterian family.

Judge William Maclay Hall succeeded him for eleven years. He was a Presbyterian, and was the son of a well-known and honored man in this Presbytery, Rev. William M. Hall.

The present judge, Jacob H. Longenecker, is also a Presbyterian. Thus, out of eight judges who specially presided in Bedford County, five if not six were Presbyterians.

Taking Centre County next, which was erected in 1800, we find that after Judge Thomas Burnside, of whom I have already spoken, was appointed from this district to the Supreme Bench, he was succeeded by Judge James Burnside and Judge Samuel Linn. The latter was a Presbyterian. Judge Orvis succeeded him, and he was followed by Judge Adam Hoy, who was a Presbyterian. Judge A. O. Furst, also a Presbyterian, followed Judge Hoy, and completed his term the first Monday of the current year. Of these nine judges, therefore, who held the courts of this county during the century, three of them were members of, or attendants upon, other churches, and six of them were Presbyterians. These figures in this respect show the dominating influence of Presbyterianism in this portion of the Presbytery. The century closed as it began,—its judicial mind worshipping in the Presbyterian faith.

Clearfield County was formed in 1804, and constituted part of the fourth judicial district. After the retirement of Judge Thomas Burnside, the judges were J. T. Hale, James Burnside, Samuel Linn, J. B. McEnally, Charles A. Mayer, J. H. Orvis, and David L. Krebs. With the exception of Judge McEnally and Judge Krebs, all were residents of Centre County, and I have already indicated their denominational affiliations. Of the non-residents, two if not three were worshippers in the Presbyterian Church. Of the residents, Judge Krebs was a member of the Presbyterian Church. Judge Cyrus Gordon, at present on the bench of this county, is an active member of the Presbyterian Church.

Huntingdon County was organized in 1787, and in age is next to Bedford County,—that county, organized in 1771, being the oldest in the Presbytery. But Huntingdon seems at the beginning of the century to

have been the centre of business, population, and public intercourse. The judges and its bar seem to have been most conspicuous, and whilst Centre and perhaps Clearfield were eminent for their bars, this county embraces a wider and more remarkable history than any of her sisters, and, it is believed, can produce a longer list of admissions to membership than any other bar in the Presbytery.

When Judge Thomas Burnside ceased to hold courts in this county, he was succeeded by Judge Geo. W. Woodward, of Wilkesbarre, who remained here but one year, to be followed by Judge Abraham S. Wilson, an appointee of Governor David R. Porter.

Judge Woodward was an Episcopalian. He became very conspicuous in after-years as a judge of the Supreme Court and a member of the Constitutional Convention of 1873. He had been appointed a justice of the Supreme Court of the United States by President Polk in 1845, whilst presiding over the courts of this county, but political influence prevented his confirmation by the Senate.

Judge Wilson was a Presbyterian, and a dignified, painstaking, and popular judge. He continued in his position till George Taylor, in 1849, was appointed as the first judge of the new twenty-fourth judicial district, composed of Huntingdon, Blair, and Cambria Counties. He was elected under the amended constitution in 1851, and was re-elected in 1861. He served till almost the end of his second term. Judge Taylor, by education, profession, and association, was a Presbyterian. He was not only an able lawyer, he was a fearless, conscientious judge. His powers of judicial discrimination and conclusion were of the highest character, and his opinions were accepted by the profession at large with convincing confidence. The writer saw, as a member of his bar, all of his career after 1856, and can pleasurably attest the possession of his great powers, and deplore his sudden and untimely demise.

Judge John Dean, by election in 1871, succeeded Judge Taylor in the same district, though not long after, under the new constitution of 1874, he withdrew to his own district, the county of Blair, to be followed by Judge A. O. Furst in the new district of Centre and Huntingdon. As already stated, Judge Furst is a Presbyterian, as was also Judge Dean; and thus it is seen that with but few exceptions this county's judges have all been members or worshippers in that faith.

Mifflin County was organized in 1789, and was also part of the great fourth judicial district. After Judge Thomas Burnside ceased to preside in its courts as the judge of the fourth district, he was followed by Judge

Woodward, an Episcopalian, and he consecutively by Judge A. S. Wilson, Judge Samuel S. Woods,—a brother of our brother elder, D. W. Woods,—Judge Joseph C. Bucher, and the present Judge Harold M. McClure, all of whom were Presbyterians or of Presbyterian stock and worship. Thus, after Judge Burnside, there have presided over the courts of this county five judges, of whom four were of Presbyterian connection.

Juniata County was formed from Mifflin in 1831, and during the intervening period has had eight president judges. Of these, all were Presbyterians except Judge Frederick Watts, an Episcopalian, who resided at Carlisle, and Judge John Reed, resident in the same city, who was also possibly an Episcopalian. Judges Calvin Blythe, the first judge, and he had been attorney-general in 1828, Samuel Hepburn, James H. Graham, Benjamin F. Junkin, Charles A. Barnett, and Jeremiah Lyons, the present judge, six in all, were Presbyterians, and resided, some in Mifflintown and others in New Bloomfield, Perry County, not within the bounds of this Presbytery, though Perry County had originally formed part of Huntingdon Presbytery. The Presbyterian preponderance in this court is easily conspicuous, and though in that early day remote from Centre and Bedford Counties, its churchly proclivities were in harmony with theirs, thus showing the wide prevalence of the Presbyterian thought and influence.

Blair County is the youngest of the organized counties in the Presbytery, it having come into existence as such in February, 1846,—formed from Huntingdon and Bedford Counties. Its proximity to Huntingdon, geographically and commercially, has produced a professional intimacy and comity that are contemporaneous with this county's existence. The judges, till Judge Furst followed Dean, had been judges in Blair County, and its bar for years was common with that of Blair; and even now there is an intercourse and a reciprocity as frequent as they are mutual and pleasant.

The county has had five judges. The great name of Judge J. S. Black, *Christian*, heads the list. He came from Somerset, where he lived, to hold the quarterly sessions till 1849, when Judge George Taylor, of Huntingdon, was appointed and elected, and was upon the bench till his death, in November, 1871. Judge John Dean succeeded him for twenty-two years, and he was followed by the writer upon a commission from Governor Robert E. Pattison. Judge Martin Bell, a Baptist, is the present incumbent. Of these five judges, three were Presbyterians, covering a period of forty-five years of judicial administration out of

almost fifty years. One of them, Judge Dean, has since become a justice of the Supreme Court of the State, by election in 1892.

Thus it is seen that on the bench throughout the old fourth district, which, as already stated, was territorially about what your Presbytery now is, during the century the members of the court were almost wholly Presbyterians. The judicial system during that time embraced the appointment of lay judges, who sat with the law judges, and assisted in the disposition of the public business. The constitution of 1873 has abolished this custom in single districts, but it was up to that time a wise and useful provision. They were commissioned only to sit in the county of residence, and their knowledge of men and local affairs furnished valuable aid to the president of the court.

Whilst these men were selected because of their intelligence, prominence, and probity, and the confidence which they had won from their neighbors, many of them became eminent in other departments of life, and they left their impress upon the times in which they lived.

I cannot here undertake to enumerate any of them, but such history and tradition of which I have availed myself show that very many of the most prominent and respected of them were members of, or elders in, the Presbyterian Church.

I come now to the bar, and it is to be said it was throughout the district no less denominational in its ecclesiastical connections than the bench. The members of the court came from the bar, and it can perhaps, therefore, reasonably be said *ab uno disce omnes*.

Beginning at Bedford as before, we find many names of lawyers who were men of eminence and strength. Not referring again to those of them who became judges, we have the Riddles, James and Samuel, John and William Lyon, the Espys, Reynolds, and Blodgett; Samuel L. Russell, long an eminent lawyer, is only recently deceased. He was a man of great integrity and industry, and by his genial nature won many friends. He was a member of the Constitutional Convention of 1873, having been elected from the twenty-first senatorial district with the late Mr. Curry and the writer of this paper. I am pleased here to testify to his warm friendship and his many excellences.

Francis Jordan, now a resident of Harrisburg, was from the Bedford bar. He was commissioned secretary of the Commonwealth January 16, 1867, and removed to Harrisburg, where he has since remained in the practice of the law. William P. Schell was elected and commissioned auditor-general of the State May 8, 1878.

Besides these there were Job Mann, who was State treasurer in 1842, Samuel H. Tate, and other members, living and dead, whom we cannot undertake to name, but who have, by their training and their labors, given a high character to a bar which has during the century dwelt in the most southern portion of your Presbyterian territory.

Centre County has abounded in eminent names. It seemed, in the early part of the century, to have been the nursery of judges. Walker, Huston, Burnside, Hale, Burnside the younger, and Linn all came from this county. The bar itself enrolls many eminent names. Mr. W. W. Potter, John Blanchard, H. N. McAllister, Andrew G. Curtin, James A. Beaver, William P. Wilson, James McManus, James H. Rankin, James P. Coburn, are prominent and Presbyterian names. Two of them, Mr. Potter and Mr. Blanchard, were members of Congress, and two of them, Curtin and Beaver, are known as having been governors of the Commonwealth, and the same community produced the present executive, Governor Daniel H. Hastings. Whilst a number of these men have been active in the church, it would be highly fitting to particularize the name of Mr. McAllister. In every object in which he was interested he employed an energy that was exceptional and surprising. With a strong mind and apparently rugged health he worked without relaxation, with the one intent of success. When a duty was imposed on him he seemed to think it rested wholly on him, and then followed the conscientious devotion to the task. In professional labor, as a member of this Presbytery or its committees, it was the same. His devotion to his church was a radiant feature in his busy, useful life; and if, in his day, the church has added anything to its strength and its grandeur, Mr. McAllister must be remembered as an earnest workman who wrought upon its walls.

He died in 1873 whilst a member of the Constitutional Convention, of which he was an industrious and able member, and was succeeded in that body by Hon. Samuel Calvin, of Blair County.

The bar in Clearfield County has not been so large as in other counties, and until connected with the great railroad system of the Commonwealth this county's communication with the great highways which lay farther south was difficult and infrequent. But here Presbyterianism has always had a strong hold. Her people have availed themselves of the great natural resources which surrounded them and have converted them into enduring wealth. The prominent men embrace among them many of your faith, and the names of some of them are widely known within and without the Commonwealth. William Bigler,

elected governor in 1851 and United States senator in 1855, went from the town of Clearfield; and in the same year, 1851, his brother was elected governor of California. Isaac G. Gordon had been a member of this bar, and was an active Presbyterian. He removed to Jefferson County, and in October, 1873, was elected and commissioned a justice of the Supreme Court of the State. William A. Wallace, of the same place, was elected to the State Senate from 1863 to 1875 and from 1883 to 1886. He was also the speaker of that body in 1871, and he was the United States senator from 1875 to 1881 from this State. Other names of active churchmen might be given as residents of this county, and we are told of the earnest support which the pastors have received from that class of men to which our attention has been directed. At this time I am informed the bar membership is largely Presbyterian.

Huntingdon has the honor of giving name to your Presbytery. Her history and her traditions justify it. In a great measure she was the centre around which revolved the affairs of a planted and a steadily nascent church. It was the point convergent to which looked the eyes of widely-scattered churches in a then immense field. Improved transportation has obliterated space, and it is still old Huntingdon Presbytery, and it is all here to-day without the struggles of a hundred years ago.

Outside of the ministry there are many influential and eminent names. The long list of judges I have given you. They had been prominent lawyers, but their selection did not embrace all. The secular history of the county shows a large number of strong and noted men whom we cannot name; and though a majority were of this church, other churches have reason to be proud of their record:

In the matter of governors this district has been liberal to the people of the Commonwealth. I have shown that four were taken from Centre and Clearfield Counties, and a fifth must be added by naming David R. Porter, who was the first governor elected under the constitution of 1838. He had long been the prothonotary of this county, but was elected governor of the Commonwealth, and continued in that office till January, 1845. It is possible that the name of Governor John W. Geary should also be added, as he for a number of years resided near the boundary line of Blair and Cambria Counties, though on which side I am not informed.

William A. Porter, an earnest Presbyterian, a son of Governor Porter, became an eminent lawyer, and in January, 1858, was appointed a judge of the Supreme Court.

Among the oldest deceased lawyers of the county we recall the name of Alexander Gwin, who was the district attorney when McConaughy was convicted of murder. This was the occasion on which George Taylor made the great effort of his earlier life, and which later made him judge.

John Williamson, a genial and witty man, died some years ago an octogenarian. He had represented his county in the Legislature. General A. P. Wilson was a noted and unique character in his day, and though he was an Episcopalian, he was said to have been a constant supporter of the Presbyterian Church.

David Blair, John Reed, and A. W. Benedict were lawyers and members of the Legislature, and all were widely known and respected. John G. Miles was a familiar character in all the bars of the former judicial district. He was a stalwart Presbyterian, as he was the stalwart lawyer and the rugged man. His erudite arguments, delivered with deliberate directness and nervous vehemence, made an impression which the young lawyer of his day could not forget, and which the older adversary always felt. His name occurs often in the reports, and they perpetuate the wonder at his unwearied industry. His settlement as executor of the great Shoenberger estate was the last work of his life, and its extent and intricacies made the task almost superhuman. The chiselled boulder that lies upon his grave on yonder hill fitly symbolizes the man.

William P. Orbison, William Dorris, and John Scott are names familiar to every Presbyterian. They are living, and have always been known as interested in and associated with the work of the church. Mr. Orbison was at one time a law partner of James M. Bell, well known in this and in Blair County; and Mr. Dorris was the partner of Mr. Miles for many years. He had some military experience in commanding a regiment of militia, which he marched to Chambersburg to repel the advance of a Confederate division from Antietam. Colonel Dorris has been for many years counsel for the Pennsylvania Railroad, and has tried many important cases. He has long been a member of the session of the church in which we are now assembled.

Mr. Scott was long one of the leaders of this bar, and achieved by his own efforts and qualities an envied reputation. His partners while in Huntingdon have been Samuel T. Brown and John M. Bailey,* promi-

* Mr. Bailey has since been elected judge of Huntingdon and Mifflin Counties.

nent and able Presbyterian lawyers, and after leaving this county he became the solicitor of the Pennsylvania Railroad Company. He was a member of the Legislature in 1861, and entered the United States Senate in March, 1869. He is also at present a ruling elder in Dr. Dana's church in West Philadelphia, where he resides.

We forbear to speak more of living lawyers, and will name only Robert Milton Speer, who came to the bar in 1860, and died in January, 1890. He was elected to Congress in 1870 and 1872 against a very popular opponent. He was a brilliant and successful lawyer; he was fluent, earnest, and eloquent, and before a court or a jury possessed a magnetism and a power that often captured if they did not convince. His all too early removal was sincerely mourned by many friends. His relations with the writer were so friendly and warm that I may be indulged in this passing tribute.

He was Presbyterian in his faith, as are the surviving members of his family, his son, Robert Speer, being already well known in the church, and his son William is known as a lawyer and an editor of a daily newspaper at Albany, New York.

Mifflin County has furnished some strong names, who were not only men of culture, but also were upright in their lives, and worshipped and labored in your church. Among them I name John Banks, who came to the bar in 1819, and who afterwards became the Common Pleas judge in Berks County, and was a Whig candidate for governor of the Commonwealth. Ephraim Banks was for many years the superintendent of the Sabbath-school, and an elder for forty years of the church at Lewistown. He became the auditor-general of the State in May, 1851. In the latter part of his life he was an associate judge of his county. W. M. Hall came to this bar in 1823. He had studied divinity, was said to be a man of cultured taste, and died a member of the bar. General T. F. McCoy, a soldier and an elder, E. L. Benedict, Joseph W. Parker, and David Candor, all deceased, were Presbyterian names. D. W. Woods, George W. Elder, T. M. Utley, and Andrew Reed are conspicuous among living members of this bar. The first has long been an honored name in your church, and he seals it with our approval to-day by his learnedly enlightening us as to "The Sources of Presbyterianism in your Presbytery." We might justly name others, but we pass on.

Juniata County has had, for a small county, quite a large bar, and it would seem that a large majority of them were Presbyterians, though not always professed or communing members of the church.

Hon. James P. Sterrett was a member of this bar. He afterwards removed to Pittsburg, became a judge there, and was in 1878 elected a justice, and later commissioned the chief justice of the Supreme Court of the Commonwealth.

Edmund S. Doty was long the leader of the bar. Andrew Parker had been, and Ezra D. Parker, his son, received the mantle from his father. Mr. Doty was for many years an elder, and his was a familiar face at your sessions. His sons were nearly all lawyers, and Lucien W. Doty is at present the president judge in Westmoreland County.

Colonel A. K. McClure, of Philadelphia, came out of this strong Presbyterian bar. He, however, worships with our Methodist brethren, but I hope with good opinion of the Calvinistic friends he left behind.

George Jacobs, of this bar, died a few years ago, a very promising lawyer. H. H. North, James and John H. Mathers, L. C. Adams, W. S. Wilson, Jacob A. Christy, Alfred J. Patterson, C. W. Kelso, J. H. Neely, and many others whom I might name, are on the lawyers roll of this county, and exhibit, as did the judges I have before named, the proneness of the legal mind to accept the *cultus* of your church.

In Blair County the first court was held on the 27th of July, 1846, by Judge Black. A large number of attorneys was sworn in on that day, embracing gentlemen from all the adjoining counties. Some of these names were prominent as resident lawyers for many ensuing years. Samuel Calvin, Thaddeus Banks, Samuel S. Blair, R. A. McMurtrie, and John Cresswell were long conspicuous as members of this bar. Mr. Banks was the son of Auditor-General Ephraim Banks, of Mifflin County, and was a member of the Legislature in 1862, with Senator John Scott and Judge Cyrus L. Pershing, now of Pottsville. Mr. Calvin was a member of the Thirty-first Congress, and was long known as the "father of the bar." Mr. Blair was an elder, and a member of the Thirty-sixth and Thirty-seventh Congresses. Colonel McMurtrie was a member of the Legislature in 1864. Louis W. Hall, brother of Judge Hall, of Bedford, came here in 1854. In 1860 and 1865 he was elected a member of the State Senate, and was its speaker during his last term. He has since removed to Harrisburg. Benjamin L. Hewit was also for many years a lawyer of prominence. He was a member of the State Legislature in 1872, 1879, 1881, and finally in 1893. Thomas McCamant was a member of this bar for a number of years, but he became auditor-general of the State, and has since resided in Harrisburg. These gentlemen, except Mr. Hall and Mr. McCamant, are all dead. They were members

of or worshipped in this church, and stood high in the public estimation and confidence. I might name others of perhaps less prominence, but it will suffice to conclude here the personal reference to the men who have been associated with and have contributed to the local histories of this church, and I draw this sketch to a close.

It is possible I have erred in some respects in this review because of inadequate means of information. But it has been interesting to scan the great field which your fathers, a hundred years ago, took under their Presbyterian care. They set up here the banner of Presbyterianism, and took possession in the name of Christ and the church. Their methods were orderly and wise. They were mostly of Scotch-Irish birth, and possessed the rugged, indomitable spirit of that people. They had the pioneer traits alike to found a state or found a church. But the church dominated their minds. They provided for the present, they planned for the future. In view of their surroundings, they knew it was to be a battle. Many faithful and honored ministers thenceforth marched, and toiled, and fell under the shadow of that banner, and their names are growing ancient as the century waxes to its close. What they preached sprang and grew, and bore, till now we know how well their works have followed them.

Others have told you of the spiritual triumphs of the past, and the solid growth of the church throughout all your borders. I have endeavored to call your attention to another aspect of your work, and whilst I will not seek to arrogate to my church the possession of an influence and a power to which she is not entitled, I may fairly point to the facts and results afforded by our history to show that she may justly claim an exalted station in the great work of teaching the public mind to perform well the duties not only of the religious but the civic life. With the development of both comes our highest and best civilization. The first will enrich and preserve the other, but the latter must perish without the nurturing sustenance of the first.

In this great work of leading a people through the difficulties and vicissitudes which have attended the century's labors you will pause only to contemplate your victories, and reform your methods where you have erred. With the new means, and men, and wealth now in your hands; with a country teeming with seats of learning; with three hundred thousand people within your domain to be influenced by your acts; with an enthusiasm that has not abated with the years; with a fervor and a zeal that are born of a quickened conscience; and, above all, with that

soulful and impelling sense of duty and accountability to the immaculate name you serve, you will, with Him as your captain, go on in this new century, still conquering and to conquer.

PRAYER.

REV. R. M. WALLACE, D.D.

O LORD, our God, we bless and adore thee for what thou art in thyself,—“glorious in holiness, fearful in praises, a God doing wonders.” We bless and adore thee for what thou hast revealed thyself to be in thy word,—the God of the Covenant, the God and Father of our Lord Jesus Christ, the source of all goodness, mercy, and blessing. And we bless and adore thee for what thou hast shown thyself to be in thy works of providence and grace.

Thou hast unfolded the plan of redemption, and put it into successful operation by the mission, death, resurrection, and ascension into heaven of thy Son. Thou hast established thy church in the world and made it the pillar and ground of the truth, and ordained that the means of grace should be dispensed from its altars. “And thou gavest, some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” And thou didst bring a vine out of Egypt and didst plant it in this land, and it took root and grew, and the land was covered with the shadow of it. And away back in the distant past—one hundred years ago—thou didst inspire the hearts of our forefathers with faith and love and zeal for thy glory, and didst prompt them to organize this Presbytery of Huntingdon, beneath whose shadow we are now assembled. We bless thee for its existence, for its history and triumphs, for its reputation for orthodoxy, for the good it has been the means of accomplishing, and for the bright and auspicious outlook before. And, now that we are come to celebrate its one hundredth anniversary, do thou be graciously present with us and bless thy servants here assembled: inspire them more and more with zeal for the Master; make them more and more efficient in winning souls for

Christ. And may they always be filled with and guided by the influences of the Holy Spirit. Bless the eldership, and make them efficient supporters and promoters of thy cause. Bless the young, and may they give their young hearts in early life to Christ, remembering that he has said, "I love them that love me, and those that seek me early shall find me." And bless all the churches represented in this Presbytery. Bless the pastor of this church and all his people, and may they be favored again and again with such seasons of the right hand of the Most High as it was once our privilege to witness among them. O Lord, our prayer is before thee. Hear and answer us, for thy name's sake. Forgive all our imperfections and unworthiness. And gather us all, at last, into the general assembly and church of the first-born. And unto Father, Son, and Holy Ghost shall be all the praise and glory, world without end. Amen.

THE DEBT AND DUTY OF PRESBYTERIANS.

REV. J. P. E. KUMLER, D.D.,

Moderator Synod of Pennsylvania.

ON such occasions we naturally look backward as well as forward. We recognize our debt to the past and our duty to the future. Our fathers have labored and we have entered into their labors. We are heirs of a vast and invaluable inheritance which brings with it the solemn obligation to transmit it unimpaired to the generations following. All the arts, inventions, and discoveries that attend our progressive civilization have come to us from the labors of the past. What agony of mind, anxiety of heart, and heroic endeavor they have cost! The forward steps are not made by those who glance only at the surface of things, or by those who yield either to inclination or popular opinion. All true progress is up-hill.

"Great truths are dearly bought.

Such as men give and take from day to day

Come in the common walk of every life,

Blown by the careless wind across our way.

Great truths are greatly won. Not found by chance

Nor wafted on the breath of summer dream,

But grappled in the great struggle of the soul,

Hard buffeting with adverse winds and stream."

The pioneers of our church in this Presbytery a century ago began the work in a scene of loneliness and insufficiency and uncertainty, facing the strongest prejudices and most persistent opposition. It was a time of great poverty, immorality, and infidelity. Their only hope was in God.

The great part of the work of the best spirits of any age must be to oppose the tendency of their times. This was pre-eminently so with the founders of our church in this region. Only noble, self-sacrificing minds, armed with a sublime courage, could stand and advance against the existing tendency and powers of evil that confronted them on every side. When we remember that every advance makes a new advance easier, that every correction of social wrong renders right living less difficult, and that every widening of the influence of religion facilitates its universal triumph, what a vantage-ground do we occupy! Yet with all our increased and improved agencies we complain of the difficulties in our way. What, then, must have been the courage, the grit, and the grace of our predecessors a century ago. As we look around us to-day with wondering admiration at what has been achieved, what may we not expect, in the near future, if with our greater facilities, we are as faithful in our day as they were in theirs. We have in trust the same divine treasure of truth and order that they had. And the elements which differentiate our Presbyterianism from other Christian denominations have as important a mission to-day as ever. I need not dwell at length on what these distinguishing features are. It goes without saying that we hold in common with other evangelical churches all the fundamental doctrines of Christianity. But Presbyterianism is also distinguished both by its polity and its faith, otherwise there would be no justification of our separate existence. There are two principles found in the word of God which determine our Presbyterian polity. The first is the universal priesthood of believers as opposed to all sacerdotal theories. The one great offering on Calvary put an end to the official priesthood. The second principle is that the Lord Jesus Christ is the sole head of the church, and he has made provision for its government by elders, chosen by the people from among the people and ordained to rule; that the several congregations of believers taken collectively constitute the church; that the larger part should govern the smaller, and consequently that appeals may be carried from the smaller to the larger bodies, till finally decided by the whole church as voiced by its representatives in its highest judicatory. These two principles distinguish

Presbyterianism from prelacy on the one side and independency on the other, and then follows the parity of the clergy, government by elders, and the unity of the church. We claim that we have the warrant for these characteristics in the apostolic church. Its divinely delegated power to the people, exercised by them through their own chosen representatives, with the checks of a written constitution and a system of appellate courts, bring it into thorough sympathy with a people whose civil government of the people by the people and for the people is just what Presbyterianism has for centuries illustrated, and which must commend itself to all as a system in which the largest measure of liberty is combined with the most orderly administration of law. While we hold that our polity is most agreeable to Scripture, we do not asperse other branches of the evangelical church as sects, nor question the validity of their ministry or church ordinances. We hold that irregularity does not involve invalidity, so that without any sacrifice of principle we open our pulpits to all who preach the gospel of Christ, and our communion-table to all who own allegiance to our common Lord and Master.

We are also as distinguished for our faith as our polity. Like our Lord and Head, we were born and came into the world to bear witness to the truth. The truth to which we bear witness is the revelation which God has made in the Bible, and nothing but the Bible as the supreme judge of religious controversies. As witness-bearers we claim it to be our duty to declare the sense and meaning of the Bible. This is expressed in our Confession of Faith. The Bible is the word of God to man; the Confession is the answer of man to God, and is of course subordinate to his word. The Confession expresses what we hold to be the sense and meaning of the word. It is our public rule of doctrine derived from the Bible, hence we are eminently a doctrinal church. The characteristics of our doctrinal system is that we place the emphasis upon God, of whom, to whom, and through whom are all things, to whom be glory forever. We believe in divine sovereignty as well as human freedom. While our faith exalts God it humbles man. It recognizes our utter dependence upon divine mercy, that while God condemns no man, except for sin, he saves no man except out of mercy. We do not separate grace from the means of grace, nor God's free grace from man's free will. We hold that God is love, that love is self-sacrifice for others. Love being the actuating principle of his nature. To teach that God exists for his own glory is to teach, not that he is infinitely selfish,

but that he is infinitely benevolent. For this faith, commonly called Calvinistic, because John Calvin was one of its most eminent defenders, men have faced sword and fagot. Virtue has gone out of it in every age.

Ranke says, "We may consider John Calvin as the founder of the free States of North America." Bancroft says, "He that will not honor the memory and respect the influence of Calvin knows little of the origin of American liberty." Froude says, "It has been able to inspire the bravest efforts ever made by man to break the yoke of unjust authority." I submit if the church which the fathers have fostered and transmitted to us, and that holds to this matchless system of order and faith, and that continues unscathed after fourteen centuries of criticism, has not still a mission, not only to the unsaved world, but also to the other churches. In this age when dogmas and doctrines are widely discounted; when the evolutionary hypothesis of natural development is strongly asserting that the world has outgrown the Bible; when the divine element in the giving of the Bible is so minified, and the human element is so magnified, as to decidedly weaken its authority; when we see on the one side the rapid strides of Romanism which exalts church authority to a level with the Bible, and on the other side the spread of rationalism which exalts the human understanding and consciousness even above the revealed word; when we see the growth of socialism, communism, and anarchism, and the gigantic monetary corporations with their temptations to tyranny and corruption; when we see spiritual religion sinking into mere morality, and all the religions of the world to a common level; in view of these things was there ever a time that so imperatively demanded for the safety of our institutions, civil and religious, such men as Froude declares to be the offspring of Calvinism?—"Men of inflexible front to illusion and mendacity, preferring to be ground to powder like flint rather than bend before violence or melt under enervating temptation." The very tenacity with which Presbyterians hold to their convictions of truth exposes them to a danger against which they should guard. Our past history leaves us in no doubt of the danger. It is "that like hickory we split easily." A split is not the best thing, though it may be at times the best thing we are equal to, just as a child in learning to walk perfectly may walk awkwardly, staggering and falling often, but it is the best thing the child is equal to.

The time has come when we should put away childish things and strive to be equal to something better than repeating our divisions. If

we would impinge with the greatest possible force upon the world we should maintain our solidarity as long as consistent with fidelity to the cardinal principles of the Calvinistic system as embodied in our standards. "Broken lights distort the true image." Extreme parties are not apt to be the best exponents and truest promoters of our system. Liberals are too apt to let go the old, conservatives too apt to reject the new, and both too apt to be intolerant of each other. Whereas, both need each other to serve as mutual checks and secure a just balance between extremes, and to preserve the augmented strength of a consolidated body.

The rumbling sounds of the times calls for watchfulness, courage, and fidelity; they also call for the exercise of patience and charity. Among the advantages which we have inherited, and which so augments our responsibility to the future, is the grand equipment which under God the fathers have provided and placed in our hands. They began their work without a single one of the boards that now constitute our complete organism for gospelizing the world. This, taken in connection with our vast membership and wealth, so competent to set our machinery in operation, and next the hand of God in history and providence going before to open the way to the fields of operation, a way that as clearly reveals the hand of God in preparing it as that hand was in preparing the way for the early Christians in the dispersion of believers, the supremacy of the Roman power and the Greek tongue, who by steam, by electricity, by wars, revolutions, and commerce, has brought the ends of the earth into close neighborhood, and predisposed them to hear the gospel message which we are commanded to deliver,—in view of all this, what possibilities and dazzling hopes are ours! With our tried ecclesiastical polity and faith, with our view of the visible church of God, its unity, its catholicity, and its spirituality, what may not the Presbyterian Church achieve for the kingdom of our Lord in the century to come if she is only baptized with the Holy Spirit as was the apostolic church!

True gratitude for the past inspires consecration to the future. "Freely ye have received, freely give."

True sympathy for the wise and good who have served and enriched us by their labors should impel us to pay over to the future in a grateful spirit and with interest what we have received. Let us on this centennial occasion seize as well as measure our opportunities. The propagation of the truth rather than the sharpening of its definition is the

demand of the hour. We have been whetting our swords and trying their temper. Let us go forth and use them in winning victories for our King.

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling
To be living is sublime."

THE OUTLOOK.

GENERAL JAMES A. BEAVER, LL.D.

FELLOW-PRESBYTERIANS,—We have taken a long and loving look backward to-day. With the preacher, we have walked about Zion and gone round about her and told the towers thereof and marked well her bulwarks and considered her palaces, and the result of it has been good. With the singers,—

"We've marked her goodly battlements,
And her foundations strong,
And joined within the glad some notes
Of her triumphant song."

This is well,—well for a day and well done as a record for the next generation. Reminiscence serves a good purpose if it incites to the discharge of present duty or points the way for future conduct.

In the life of our Master the transfiguration scene was glorious and doubtless in a way useful, but it lasted at the most but a few hours. The great confession of the great Apostle was doubtless confirmed and his faith more firmly anchored as he beheld the glory which was to be, as foreshadowed by the glory which was. The Master himself was doubtless strengthened as he talked with Moses and Elijah of what he should *accomplish* at Jerusalem; but there was a demoniac boy at the foot of the hill whom the disciples were unable to heal, waiting for his healing touch, and the Master came down from the Mount to take up the everyday duties of healing and helping which were ready to hand. We would not like to miss the transfiguration scene from the story of our Lord's life. It gives us a glimpse of the glory which is to be revealed hereafter. We rejoice in its spiritual uplift, and, with Peter, are ready to say, "It is good for us to be here;" but, after all, it was an aside, a sort of a soul's half-holiday, necessary, perhaps, for spiritual recuperation and for more

perfect preparation for what was to come. Its glory, however, was but a search-light thrown forward upon the path of duty, and the high converse of the great characters gathered there was concerning what *should be accomplished* in the work of the world's redemption.

And so, as we gather here to-day to hold sweet converse as to what the fathers have accomplished in the past, and if, perchance, their glorified spirits gather unseen about us and join in the recall of high and holy achievement, let the retrospect be an incentive to emulate their sacrifice and service. Satisfying as have been all the joyous exercises of this day, surely they serve their best purpose when they call us to present duty, and their trumpet tones are not a recall from the conflict, but sound rather the advance of the church along every line of activity and service. As we stand upon this high summit of privilege and gather the inspiration which comes to us from the past, we say and can say truly, "It is good for us to be here;" but we cannot *stay* here. The church cannot rest in congratulation. She must gird herself for conflict. The recall of to-day is, therefore, the call to present duty, and the light which we gather from the past is only useful as we cast it ahead upon the pathway of the future. Fathers and brethren, heed the call. Withdraw your earnest gaze from the past and look well to the front. Those who celebrate the next Centennial will scarcely note what you say here. They will be concerned about what you do in carrying forward the work committed to your keeping.

Our Committee of Arrangements bids me speak of "The Outlook." What is it? One of the impressive lessons of this day, pointing clearly to future obligation on the part of the Presbyterian Church, comes from the striking contrast between the place where the Presbytery of Huntingdon was organized on the second Tuesday of April, 1795, and that in which its Centennial is held on the second Tuesday of April, 1895. The Presbytery was organized in a country church. The phrase, "the country church," had not then been coined. They were the important churches of our denomination. They were the wealthy churches. Their members were the influential men of the community. Agriculture was the principal and most dignified pursuit of our people. The land-owners were the men of wealth and influence, and they lived for the most part upon their own land. The inhabitants of our villages were the trades-people and mechanics, whose barter and handicraft drew from the more thrifty farming population the trade upon which they relied for a livelihood. The last century has witnessed a great change in social and

economic conditions among our people. The drift of population has followed trade. The development of manufacturing enterprises, furnishing employment to large bodies of men, has served to concentrate population to a still greater extent. The concentration of manufactures, trade, and commerce in the busy centres, which constitute one of the marked features of present-day civilization, has led to the relative depopulation of our rural districts. As a consequence, the churches of our larger towns have grown at the expense of the rural churches. The drift of population westward has largely contributed to the further depletion of the ranks of the membership of our country churches, and the inevitable result is one of the serious problems which confronts the Presbyterian Church of to-day,—What shall be done for the country church? The church of one hundred years ago, the church in which this Presbytery was organized,—not the identical building, but a fine brick structure which took its place,—is practically deserted. Much of its membership has drifted to a near-by town and erected a new church building. The field covered by these churches, and at least one other locality which could be united with them, is without a pastor, and likely to remain so unless Presbytery exercise its prerogative and determine what can and should be done to re-establish our church in this field. I use this as an illustration to emphasize the problem which confronts the Presbytery of Huntingdon to-day,—How shall we resuscitate the country churches of the Presbytery? I have not the time, nor is this the place, to enlarge upon the magnitude of this question. Every intelligent member of the Presbytery is impressed with its importance. It is not the question of allowing a church for which there is no demand to die out. It is not a question of denominational pride. It is a question of obedience to the command of the Master, “Go ye into all the world, and preach the gospel to every creature.” There is just as much demand for the preaching of the gospel in our rural districts to-day as there was when these churches were organized. There is greater demand for the exercise of the highest pulpit and pastoral talents than there ever was. I hesitate to give advice to men who are wiser and older than I am, but you have bidden me speak of “The Outlook,” and I am constrained to say that, so far as this Presbytery is concerned, the outlook for the numerous churches, strong, healthy, vigorous, helpful in the past, is most discouraging, unless the policy of the Presbytery in regard to them is reversed, and that quickly and radically. Under our form of government there is no bishop, no presiding elder, no superintendent, no one man

who has the view of all the churches continually before him, and who is scheming and planning and laboring, and whose sole duty it is to scheme and plan and labor, for their welfare. The Presbytery is legislative, judicial, and executive. Its province is to plan and to execute. It is expected that this will be done at meetings of Presbytery practically twice each year, continuing scarcely more than two days each, and that the committees having the interests of these churches of which I speak in charge will steal sufficient time from the regular meetings of the Presbytery to lay wise plans and provide for the execution of them throughout seven counties of this great Commonwealth of Pennsylvania. The mere statement of this mode of oversight demonstrates its futility, and the melancholy result is "Ichabod" written over a number of our once prosperous and influential churches. President Harrison once said to a gentleman who was complaining about some alleged defect in his administration, "Yes, that is very well; it is very easy to find fault; now give us the remedy." That is hardly my province. If the criticism is correct, or if there be a grain of truth in the condition which to my mind very clearly confronts us, the remedy can be applied only through the exercise of the mature wisdom and prayerful consideration of the entire Presbytery. A suggestion or two may not be out of place:

First. We must come back to the fundamental idea of Presbyterial government. The Presbytery must be the governing factor within its legitimate and constitutional province. Presbyterial control must be exercised over all the churches of the Presbytery, and must mean *Control* with a capital C.

Second. Instead of individual supplies, consisting of different persons for each succeeding Sabbath's service, for these weak churches, would it not be well, through the agency of special committees, to visit the several fields within the Presbytery, spend the time necessary to ascertain the wants and the capacity of the field, endeavor to secure, if not a pastor, a regular stated supply, and

Third. Adopt the plan which has been found to work so satisfactorily in the Southern branch of our church,—secure the services of the best evangelical preacher to be had and let him labor, in connection with some one upon the ground if necessary, for several months at a time until the field is thoroughly cultivated and its capabilities fully demonstrated? If it be found, after careful consideration and prayerful effort, that there is no constituency from which a Presbyterian church can be built up, then, finally, let the field be abandoned to other churches which

can more satisfactorily and more fully meet the needs of the people of the respective communities in which these weak and struggling churches are situated. Do you know such a church? The problem is a large one. It needs thorough discussion and radical treatment. I mention it as one of the pressing needs as we turn from the consideration of the century past and of the churches which have done the great work of this Presbytery in the past century, and face the needs of the present generation and the century which is opening before us.

It was not my intention, in the short time allotted me, to discuss questions of Presbyterian concern, but rather to emphasize certain characteristics of the individual Presbyterian which seem to me to be demanded by the present condition of the church and which, if possessed by the individual Christian, will lead the church in the aggregate to a high plane of prosperity and usefulness. The question to which I have alluded was forced upon me by the conditions which confront us, and was not in my thought when I began considering the topic to which our Committee of Arrangements assigned me.

The first qualification of every Presbyterian, of course, is that he should be an earnest Christian; that, having sworn allegiance to the Captain of his salvation, he must follow his banner with unswerving devotion, and that the guidance and help of the Holy Spirit are essential to his Christian life. This is true of all Christians of every denomination. Given these absolutely essential elements of Christian life, it seems to me that in our church we wish at the present time to emphasize the loyalty which is due to the church of our choice. It is essential to the welfare of every voluntary organization, whether of divine or human origin, that every member shall be bound by and respond obediently to every requirement of the law which governs it. It is not incumbent upon any person to join the Presbyterian Church rather than any other church unless its doctrinal standards and form of government best suit the mental characteristics and social peculiarities of the individual. When, however, these standards and this form of government appeal to the individual with such force as to require him to yield his assent to their truthfulness and to come within the scope of their operation, then common honesty requires complete and unswerving loyalty to their demands. This, of course, presupposes a knowledge on the part of those who come within the sphere of this voluntary organization of its doctrines, of its laws, and of its form of government. What is true of the individual must also be true of any aggregation of individuals forming

a corporate existence, whether it be the individual church or Presbytery or Synod, or whether it be any institution formed for and devoted to the advancement of the interests of the church, educational or otherwise. The same laws which govern the individual members of the church, the binding obligation of which they are bound to recognize, must govern and be recognized by every institution which the church controls, and especially those which assume to teach and have been intrusted with the duty of teaching those who are called to the duty of instructing the people in what constitutes Presbyterianism. This, of course, leads me into the very thick of one of the questions confronting the church at the present time. I do not attempt to discuss it. In my humble judgment it needs no discussion. The church, having seen one of the seminaries which for twenty-five years has held itself out to the world, under the compact of 1870, as being in sympathy with the doctrines and the form of government of the Presbyterian Church, as being under the control and direction of the church, and, by reason of such professed sympathy and allegiance, secured large contributions to its endowment funds from loyal Presbyterians, slip from its grasp through a legal technicality, is not likely to permit any further experiments in this line. The institution, therefore, that hesitates in declaring its loyal allegiance to the church by subscribing to the reasonable requirements of the General Assembly as formulated by the committee appointed at its last meeting, and that fails to secure by proper charter regulations the reasonable security which the church, through the Assembly, demands, had better once for all declare itself independent, and thereby certify to the world that it is no longer in sympathy with the church which created it, which supports it, and without which it cannot continue for a day its useful existence.

If the church of the future is to reach the results at which it aims and is to meet the requirements of the present generation, there must be a new and enlarged sense of obligation on the part of the individual members of it in the use of their means for the support of the gospel at home and the spread of its glad tidings throughout all the earth. The church machinery of the Presbyterian body is, I believe, the wisest in plan and the most efficient in execution of any similar organization in this or any other land. This we are bound to admit as loyal Presbyterians. Every one of its active agencies for carrying on the Lord's work in the world has been the outgrowth of pressing need, as it has manifested itself to the highest legislative body of the church. Not one of our agencies for carrying on the manifold operations of the church

has been authorized or organized without the most careful scrutiny on the part of the General Assembly. When so authorized and organized, it becomes the duty of every individual member to show his loyalty to the church at large by his contributions to those several agencies, carefully planned and wisely managed for the extension of the Redeemer's kingdom in the world. How far is this obligation met by the churches composed of these individual members in this Presbytery? Let the blanks in the columns devoted to the reports of the beneficent offerings in our churches in the minutes of our General Assembly answer. It is no sufficient answer to this to say that the times are hard and that the churches are poor and that it is difficult for them to maintain the stated means of grace at home. Of course it is difficult, and will become increasingly difficult just in proportion as the churches which regularly maintain these blanks continue to neglect a manifest duty. The pastor or stated supply who fails to bring to the attention of the congregation which he serves the claims and the demands of the several beneficent agencies of the church will inevitably pay for his neglect of duty in diminished support and in increasing difficulty in securing from the congregation what is necessary for his own personal well-being. All experience proves that the churches which gladly and loyally support the work of the church, through the various agencies which it has established for practical obedience to our Lord's command to "Go into all the world, and preach the gospel to every creature," are those which most easily, most generously, and most enthusiastically discharge their obligations at home, and that the pastor who most faithfully and lovingly preaches and practises the duty of giving to Christ's cause for Christ's sake is the one who has the least difficulty in securing from his people adequate and loyal support. Let me, therefore, beg of you, my brethren of the ministry, who do not often have the opportunity of listening to an exhortation from the pew, as you value your own comfort, as you value the spiritual well-being of the members of your churches, as you value the cause which the great head of the church has so deeply at heart, not to hesitate to declare the whole counsel of God in regard to this neglected Christian grace. Satan will doubtless squirm. He always does when he is hurt, but you may be assured that, if criticism comes because of such preaching, it will come from those who are desirous of evading duty and who will be gladly content to rest satisfied in a one-sided development of Christian character. You know better than I that in this age of mammon worship the issue must be

clearly and fearlessly presented,—God or mammon. You can never preach and no Christian man can ever follow God and mammon. The rich young ruler, lovable in character, perfect in outward obedience to the law, went away sorrowful because he could not choose. The next day the little Jewish tax-collector, who climbed into the sycamore-tree to see the Saviour pass, came down from that tree and took the Saviour to his home and to his heart, because he had made up his mind to give the half of his goods to the poor. He was saved because he made the choice between God and mammon with all that it involved. It is entirely safe to say that, if the individual members of the Presbyterian Church in the United States of America were to follow the example of the despised publican, the next century would witness not only an entire revolution in the social conditions under which we live, but the evangelization of the world.

Fathers and brethren, you closed the first century of the existence of the Presbytery of Huntingdon by securing from the civil courts a charter of incorporation which secures what you have never heretofore enjoyed,—a legal entity. You now have a standing in our courts of law and equity. You can sue and be sued. You can plead and be impleaded. You can hold property and convey it in accordance with the provisions of law. This legal existence gives you power, but it is not your strength. Our individual church organizations—many of them—own fine buildings, have valuable property, and control the equipment and machinery for effective service. All these, important and necessary in a sense, do not constitute the strength of the church. The agencies of the church have been wisely planned and are efficiently administered. Under their guidance we are erecting great buildings in our great cities. Their invested funds are increasing year by year and are bringing enlarged income for the work of the church. All these things are valuable and in a sense necessary, but they do not constitute our strength. We have numerous institutions richly endowed for the education of our youth and the training of our ministry. We regard these institutions as essential to the highest development of the youth of the church and the proper training of those who are to preach and to teach and to guide in her councils. We rightly so regard them, and yet numerous and richly endowed educational institutions do not constitute our strength. The strength of the church and her future development and welfare must necessarily depend upon the inception and the growth of the Christ life within the individual believer. Without this

there can be no such thing as real success, and for this we must depend upon the faithful and loving declaration of the whole counsel of God, accompanied by the power of the Holy Spirit. •

The church, therefore, in the century to come must depend, as in the century past, upon the faithful preaching of the word, accompanied by the prayers and the efforts of all who constitute the true body of believers; and, when the pulpit and the pew co-operate in loving service for the salvation of the world, so that the individual Christian shall be fully and symmetrically developed and shall render the service which that development implies, then and not till then shall be brought to pass the condition of the church described in one of the hymns which we joined in singing to-day :

“ Unshaken as the eternal hills,
Immovable she stands;
A mountain that shall fill the earth,
A house not made with hands.”

PRESBYTERIAN INFLUENCE.

HON. JOHN SCOTT.

I FELT that I was honored in being asked by my old associates and friends of the Presbytery of Huntingdon to reappear among them at this Centennial celebration and make an address upon the influence of Presbyterianism in Central Pennsylvania. It was with very great regret that, under then existing circumstances and what amounted to a command from my physician, I felt constrained to say I could not discharge that duty. At a later day I was glad when informed that Rev. George Elliott, one of the former pastors at Alexandria, had been selected to fill my place.

Two weeks ago I sat in a Presbyterian home in Georgia. I had just returned from a call upon the widowed daughter of Rev. John McKinney, another of its pastors. The husband and wife in that home look back with fond memories of early days to the scenes of the bright and beautiful Juniata, and it stood within sight of an institution of learning which bore the name of one of the Presbyterian mothers of this valley. There I read the sad news of George Elliott's death. They had all listened to his preaching. Could I do otherwise than feel that the influences of the old Presbyterian church at Alexandria, beginning back

in the days of the original congregation of Hart's Log, extending down through the ministries of Rev. John Johnston, John Peebles, James Thompson, Samuel Wilson, John McKinney, George Elliott, S. T. Lowrie, S. M. Moore, J. C. Barr, S. T. Joly, and Mr. Stewart (all of whom except the first, Mr. Johnston, I have known), that these influences had gone out for good, not only in but far beyond the limits of Central Pennsylvania?

What is true of the Presbyterian congregation of old Hart's Log and Alexandria is also true of this whole Presbytery. The Presbytery of Carlisle originally embraced Huntingdon, and Huntingdon Presbytery originally embraced what is now Northumberland. This may safely be deemed Central Pennsylvania, for it would be a too limited application to confine it to the counties now embraced in the Presbytery.

To discuss at length the influences of Presbyterianism in this territory would require the historian to take up the family names of our congregations in the old Presbytery of Carlisle and in this Presbytery and follow them in their movements through all the States in the Union; for what Charles Dickens said, after his visit to the United States, of the typical American citizen, that "He would hardly consent even to enter heaven without the reserved right of going farther west," might be emphasized when applied to that part of our countrymen who are Presbyterians, and especially who are Scotch or Scotch-Irish.

When the letter announcing Mr. Elliott's death was handed to me I had taken up the volume of Egle's "Pennsylvania Genealogies." That volume was compiled, without reference to denominations or nationalities, by the descendant of a family from Zurich, Switzerland, and upon turning over its pages, as I was then and there prompted to do from the train of thought caused by the sorrowful news of the death of one to whose voice I had hoped to listen in this meeting, I found that of the fifty-two family genealogies there given, thirty-eight of them were of Scotchmen or Scotch-Irishmen. Let me read the names, and as I do so you will need no prompting to recognize many whose families and descendants have had a large part in exerting the wholesome influences of Presbyterianism in Central Pennsylvania and far beyond it: Allen, Alrichs, Anderson, Aul or Auld, Ayres, Barnett, Beatty, Boas, Bomberger, Boyd, Bucher, Crain, Cowden, Dixon, Egle, Elder, Espy, Ferguson, Fleming, Forster, Fulton, Galbraith, Gregg-Curtin, Greenawalt, Hamilton, Hays, Keller, Kendig, Kunkel, Linn, Lyon, Maclay, McCormick, McNair, Muller, Murray, Neville-Craig, Orth, Parker-Denny,

Roan, Robinson, Rutherford, Stewart, Swan, Thomas, Wallace-Weir, Wallace-Hoge, Wiestling, Wiggin-Simonton, Wilson, Wyeth.

I have thus read the whole list, and it embraces from Scotland and Ireland 38, Germany and Holland 8, Switzerland 5, England 1.

When I had gone through this list I asked myself, "Although I cannot make such an address as would adequately present the subject assigned, and which I had hoped to hear discussed by Mr. Elliott, may I not read this list and a few comments upon it at this meeting, the order of my physician to the contrary notwithstanding? If I dare not speak, may I not read?"

What a history would flow out from a consideration of these family names! How many ministers of the gospel, presidents of colleges, teachers of schools and seminaries, governors, judges of courts, legislators, officers and soldiers in army and navy, men of prominence in all the professions and occupations of life, and women who have adorned and blessed the homes of such men, would be found among their descendants!

By way of illustration I first take the name of Galbraith, a familiar one in Central Pennsylvania. In reading through its connections occur the names of John Bannister Gibson, the great chief justice of Pennsylvania, and Ephraim Blaine, the father of James G. Blaine. The influence of that Galbraith family in the Valley of the Juniata you will readily appreciate when I read this note from the book referred to: "Martha McLellan (a descendant) married James Galbraith, and other daughters married, respectively, John Holliday, William Holliday, Captain John Blair, of Blair County, Samuel Culbertson, Mr. McDowell, and Mr. — Ramsey, of Franklin County, Pennsylvania." Sarah W. Galbraith married, in 1810, John Bannister Gibson. W. A. Galbraith was a president judge in Erie County. Milnor Roberts, a prominent civil engineer. It was no small tribute to the grade of character resulting from Presbyterian education and its accompanying Bible training that Judge Black paid when, in speaking in eulogy of the integrity of Judge Gibson, he said, "His was not that common kind of honesty which it is no credit to have, but simply a disgrace to be without."

In the family name of Hamilton there occurs this about aristocracy and loss of pedigree: a lady tracing the pedigree to a duke of Hamilton says, "The coat of arms and his descent were carefully preserved by my grandfather, General Chambers, for many years after his marriage to Catharine Hamilton, as a cherished relic, but in the infancy of the American Republic and the essential and consistent training of the dis-

tinguished patriot and his accomplished wife the children were taught to abhor aristocracy or anything like it. So the two cases containing the proofs of these honors became playthings and eventually disappeared, leaving only the certificate of General James Chambers, of Franklin County, Pennsylvania, commander of the first Pennsylvania regiment in the Revolutionary War, as a member of the Society of the Cincinnati." As a commentary upon this, let me say that the lady who uttered these words was not only a connection of the Hamilton family, but, as you have learned, was also a descendant of the Chambers family. She lived in Cincinnati, and was herself the wife of Judge McLean, of the United States Supreme Court.

Thus might I go on and comment upon the names of Beatty, Gregg, Linn, Lyon, Maclay, Murray, Stewart, Wilson, and others, and find running out from them all streams of influence which have permeated for good all the States of the Union. In doing this, especially would we find the Scotch-Irish always in the front in the establishment of schools and colleges. Dickinson College was founded by Presbyterians. Rev. Isaac Grier, a graduate of that college and a member of the original Presbytery of Huntingdon before Northumberland Presbytery was taken from it, founded a classical school at Jersey Shore, and his son, Robert C. Grier, became another judge of the Supreme Court of the United States. The schools of Kirkpatrick, at Milton, and, in more recent days, of Mr. McGinnis, at Shade Gap, Huntingdon County, at Academia, Juniata County, at Milroy, Mifflin County, Bellwood, Blair County; female seminaries at Chambersburg, Birmingham, Hollidaysburg, and others have continued to keep alive the interest in education of both sexes. Although the old Presbytery, in 1810, did vote against the expediency of establishing the theological seminary at Princeton, "on the ground that such a school would not be calculated to promote the interest of religion," she has manifested her confidence by sending her sons to that seminary to be trained for the ministry, and that Presbytery and seminary are now in entire accord I may safely argue from the fact that Dr. Hamill, Governor Beaver, S. T. Lowrie, and myself are among the directors of the seminary to assure Dr. Mutchmore and his associates of the Assembly's Committee that she is sound in the faith and will need neither a mandamus to command her to do her duty nor an injunction to restrain her from teaching heresy.

Such influences as this Presbytery exerted in early days it has continued to exert. How could it be otherwise when I recall such men as

I have known in her ministry, Doctors Junkin, McKinney, and Gibson of Hollidaysburg, Linn in Bellefonte, Woods and McClain in Lewistown, Peebles and Zahnizer in this pulpit, Matthew Allison and George W. Thompson in Juniata County; and in the eldership such as Professor Wilson and E. L. Doty in Juniata County, Dr. Maclay and E. Banks in Mifflin County, Judge Ker, Jacob Miller, John Porter, John Owens, and Judge McWilliams in Huntingdon County, and Joshua Roller, Judge Rea, and John Tussey in Blair County, E. C. Humes and H. N. McAlister in Centre County, and others like them equally entitled to mention?

It is not only the men who exerted their influence upon their day and generation and that which has followed it, but it is the Presbyterianism which was in them and exerted its influence upon them and made them the men they were that must be borne in mind: that system of doctrine to which they adhered, in which they believed, which acknowledged in its full extent the sovereignty of God,—that he rules and reigns in the armies of heaven and doeth his will among the inhabitants of the earth,—and developed at the same time the highest type of individuality, independence, and self-reliance in man. It is this characteristic of Presbyterianism which has given the church in this land its high position for intelligence and fidelity to truth, and to its members their influence in public affairs of State and nation. They may not be in the proper sense of the term pugnacious, but they are always persistent and persevering.

Sitting one evening in South Carolina with a former lieutenant-governor of that State, we were discussing the features of the war, and among other questions was presented this one: "Could it have terminated any earlier than it did?" Governor Cannon's reply to me was, "No, it could not. There were too many Presbyterians on both sides for that. When they go into a fight, whether right or wrong, they always believe they are right, and they fight it out." And he might strongly argue the truth of his opinion when we consider that from the Puritans and Scotch-Irishmen scattered from New England down through New Jersey, Pennsylvania, Maryland, Virginia, North and South Carolina, and Georgia, with the Huguenots who were mingled with them, it was too much to expect that the spirit of independence and individuality which found its way from the shores of Europe to Plymouth Rock, and was manifested at Bunker Hill and Yorktown, would not again manifest itself as it did at Antietam, Gettysburg, and Appomattox.

Shall this spirit of individuality and self-reliance be maintained? In these days, when organization is in danger of crushing out the indi-

vidual in business enterprises, we must see to it that in the old Presbyterian Church each man's responsibility to his Maker shall keep him independent and upright in the discharge of all his duties, let his station in life be what it may.

It is only from the united influences of those "whose works prosper because they delight in the law of their God" that any church organization can effect good results. Let us hope that the men and women of the present will maintain and increase the influence for good which this dear old Presbytery has for a century exerted, feeling at once the opportunities and responsibilities of life, and realizing for each of us the truth of those beautiful words of Ruskin when he spoke of the individual trees making the Garden of God and compared them to our lives.

"Other symbols have been given often to show the evanescence and shortness of our lives,—the foam upon the water, the grass upon the housetop, the vapor that vanishes away; yet none of these are images of true human life. That life when it is real is *not* evanescent, is *not* slight, does *not* vanish away.

"Every noble life leaves the fibre of it interwoven forever in the work of the world: by so much evermore the strength of the human race has gained; more stubborn in the root; higher toward heaven in the branch; and 'as a tall tree, and as an oak where substance is in them when they cast their leaves, so the holy seed is in the midst thereof.'"

CENTENNIAL HYMN.

REV. D. K. FREEMAN, D.D.

OUR fathers' God, to thee we raise
The anthem of our grateful praise.
Inspire each thought, rejoice each heart,
The spirit of thy grace impart.

Within these hallowed walls we meet,
Thy goodness through the past repeat.
Rich mercies crown the era done,
O Saviour! bless the opening one.

The century fell "from out thy hand,"
The days and hours "like grains of sand,"
The church our fathers planted then
We consecrate to thee again.

The people thou hast led, through years
Of joys and sorrows, hopes and fears,
Lead on; bring all within thy fold;
Let the new age surpass the old.

CLOSING PRAYER OF THE CENTENNIAL SERVICES.

REV. ROBERT F. WILSON.

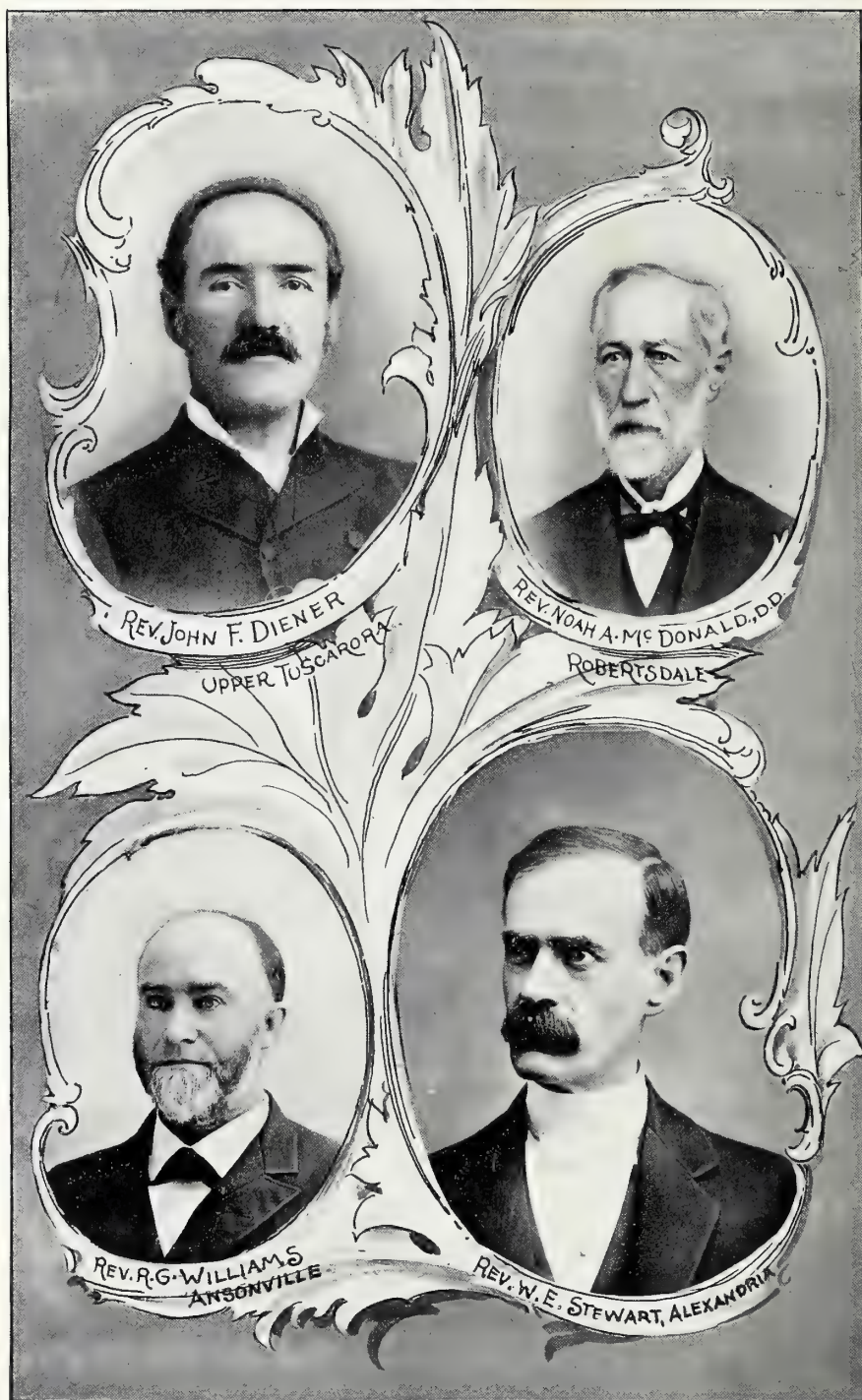
OUR Father who art in heaven, we come at the close of this interesting Centennial service to render to thee our united thanks for all the way in which thou hast led us and our fathers before us.

We express to thee our heartfelt gratitude for what they and we as a Presbytery, under thy guiding hand and assisting grace, have accomplished in the century past.

For all the manifold good the generations preceding achieved, of which our ears have heard and which our eyes have seen and which our hearts have experienced, coming down to us through all these eventful years, we unitedly give to thee, our Lord and Redeemer, thanksgiving and praise. Thy loving-kindness and forbearing mercy have been vouchsafed to us as a Presbytery during all the coming and going years which to-day complete our Presbyterial century. And now as we leave the past, filled as it is with hallowed memories, and turn our view and thought to the future where duty and responsibility await us, help us, blessed Jesus, to address ourselves anew to the discharge of obligations, as they meet us, with increasing diligence, zeal, and fidelity.

Heavenly Father, we do entreat thee to grant us needful wisdom to guide us in the right way, to aid us in the performance of duty, and to keep us in all the coming years loyal to the truth as it is in Jesus Christ, our Lord and Master. Help us to gather fresh encouragement and inspiration from our review of God's faithfulness to us as a Presbytery hitherto, to nerve and strengthen us for all the future.

And now may the Presbyterial vantage gained by reason of a century's experience serve to make the Presbytery more and more efficient in the advancement of the Redeemer's kingdom, and to the Father, Son, and Holy Ghost shall be all the praise, now and forever. Amen.



PASTORS.

HISTORICAL SKETCHES OF THE FOLLOWING CHURCHES.

ALEXANDRIA.

THIS church, including the old Hart's Log Church, by which it was first known, is the oldest of any denomination in this region of the State. The Hart's Log Church merged into the present Alexandria Presbyterian Church in 1830. The earliest records we have are dated 1786, when a house of worship was built for the Hart's Log congregation one mile north of the present town of Alexandria, where the old burying-ground is still to be seen. But we have reasons to believe that the congregation was in existence for a considerable time prior to this.

The Presbyterians were the pioneers of this region, some of whom, such as Charles and Robert Caldwell, James and John Dean, Peter Graffius, and others who might be named, were actors in the Indian troubles during the Revolutionary War; and from what we know of those sturdy old Scotch-Irish Presbyterian pioneers, it may be presumed that the Presbyterian faith and form of worship were observed at least ten years, and perhaps longer, previous to the records in our possession dated 1786. The house of worship referred to, built for the Hart's Log congregation, was a very primitive affair; it was built of logs, with a ground-floor, exposed rafters, and rudely seated. Occasionally serpents crawled in during service and upset the equilibrium of the staid worshippers. The swallows also, as of old in the tabernacle, found nests for themselves amid the rafters. This building was used for some years without the luxury of a stove, during which time some of the more enterprising members supplied themselves with warming-pans and foot-stoves. After using this building for about twenty years, the congregation built a stone church nearer to Alexandria, which was then something of a village, but the material yielded so rapidly to the elements that the building was considered unsafe, and they returned to the

old log church. This church became divided in 1814 on account of differences of opinion concerning the war with Great Britain, which was then drawing to a close. A part of the congregation took offence at a political sermon preached by the pastor, Rev. John Johnston, and withdrew and worshipped in Alexandria. The Rev. John Johnston was installed pastor of the Hart's Log Church in November, 1787. His pastorate here continued until April, 1823. In June, 1825, Rev. John Peebles was called to this church, to which he gave one-third of his time, and which he served until 1830. The balance of his time he gave to Huntingdon. The disaffected element who seceded from the Hart's Log Church in 1814 continued to worship in Alexandria, but they were not fully organized until 1819. Rev. James Thompson was installed their first pastor on the 19th of April, 1819. He continued their pastor until the 8th of October, 1830, when he was called to his reward. Mr. Thompson was a faithful and efficient pastor. His people showed their appreciation of him by erecting a beautiful marble slab over his grave. A new church was built during his pastorate.

Soon after the death of Mr. Thompson, Mr. Peebles resigned his charge at Hart's Log, generously gave up one-third of his salary in the interests of peace, and advised the two churches to unite, which they did soon afterwards with one hundred and forty members. They united at Alexandria, and hence this church became the lineal descendant of the old Hart's Log Church.

The first pastor after the reunion was Rev. Samuel Wilson, who was installed November, 1832, and served the church four years and six months. The next pastor was Rev. John McKinney, who was installed in May, 1838, and continued as pastor until June, 1848. The next pastor was Rev. George Elliot, who was installed in June, 1849; he continued a faithful pastor until April, 1858, when he resigned. The church was then supplied for several months by Rev. D. A. Happer. The Rev. S. T. Lowrie was installed pastor in December, 1858; he remained pastor until April, 1863. The next pastor was Rev. S. M. Moore; he was installed in November, 1863; his relations to the church were dissolved in October, 1870, having served the church for seven years. The Rev. J. C. Barr, the next pastor, was called July 15, 1871, and installed the following November; he continued to serve the church faithfully as pastor until October 6, 1885, a period of about fourteen years. The next pastor was Rev. A. H. Jolly, who was called January 13, 1886, and installed in the following June. His relations to the church as



ALEXANDRIA.

pastor were dissolved in August, 1893, after serving the church about eight years. During his administration a mission chapel was built in the valley, which continues under the care of this church. The present pastor, Rev. W. E. Stewart, was called November 16, 1893, entered the field December 1, and was installed in June, 1894.

The first record that we have of the election of elders in the Hart's Log Church is dated September 10, 1787. The persons elected were James Dean, George Gray, Thomas McCune, and William McCoy. The next year Edward Hunter and David Stewart were elected. In May, 1796, Matthew Gray, David Caldwell, and John Dean were chosen.

At the reunion the Session of each of the two churches resigned and new elders were chosen, some of which had served before. Those elected were John Dean, John Gahagan, David Tussey, William Stewart, George Wilson, and John Porter; the first three were chosen from the Hart's Log part of the congregation and the last three from the Alexandria.

Mr. John Porter served as clerk of the united Session for fifty-six years, keeping the records in a very neat, methodical manner. He also served as superintendent of the Sabbath-school for fifty-two consecutive years, lacking a few weeks. In this capacity he was much beloved by the young, over whom he exercised an excellent influence for good; and it is due this good man to say that in all his relations in life he was an exemplary Christian.

In 1841, James Davis, Christian Sheller, William Shaw, and D. Houtz, M.D., were chosen elders. In 1851, Peter Stryker, J. M. Gemmill, M.D., and George Stiner were elected. In 1859, John Gemmill, John Dysart, and Patrick Davis were elected. In 1869, Samuel Hatfield, John A. Whittaker, James McElroy, and Samuel Patterson were selected. In February, 1878, William Stryker, James H. Dysart, and Alfred Porter were elected. In January, 1888, Charles P. Hatfield, George B. Porter, W. S. Livingston, and William A. Whittaker were chosen.

The present membership of this church is two hundred and twenty-one. It is harmonious, well organized, and in good running condition. The Session is composed of men of judgment and wisdom. The borough cemetery, which has been recently enlarged and beautified through the liberality of Mr. William Thompson, of Philadelphia, and Mr. W. H. Wolverton, of New York, is the property of this congregation. This church has been the feeder of a number of Presbyterian

congregations within a radius of ten miles, notably Tyrone. The churches of Sinking Valley, Spruce Creek, and Shavers Creek were all organized after the Hart's Log.

The present church edifice is a substantial, commodious, home-like brick structure of two stories, furnished with a handsome pipe-organ, surrounded with a beautiful grove, and is in every way a desirable church home. It was built in 1851, during Rev. George Elliot's pastorate. It has been the church home of doctors, lawyers, ministers, statesmen, and successful business men, notably Hon. John Scott, ex-United States senator, Hon. H. J. McAteer, ex-State senator, who is at present a member, J. M. Gemmill, M.D., Philadelphia, Pennsylvania, Rev. Henry Van Dyke, D.D., New York, Rev. T. Calvin Stewart, Easton, Pennsylvania, Rev. T. C. Porter, D.D., Easton, Pennsylvania, Jacob Stewart, Esq., Easton, Pennsylvania, and others.

The present officers are: Elders, Alfred Porter (clerk), J. A. Whitaker, Charles P. Hatfield, William Whittaker, and William Stryker.

Trustees, John Hatfield, Henry W. Swope, Benjamin Hatfield, Wilson Robb, William Work, Calvin Laird, and Calvin Porter.

Deacons, Hon. H. J. McAteer, Calvin Porter, and Enoch Kline.

Henry W. Swope, president board of trustees, and John Phillips, treasurer; William Stryker, Sabbath-school superintendent.

The writer of this sketch begs to acknowledge his indebtedness to the historical sermons of Rev. J. C. Barr for data.

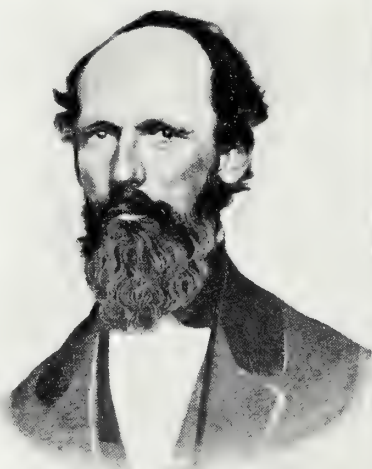
W. E. STEWART.

November 11, 1895.

ALTOONA FIRST.

THE First Presbyterian Church, the natural and nursing mother of all churches of that denomination now in the city of Altoona, was organized November 8, 1852. The elders then chosen were John McCartney, Jonathan Hamilton (only one now living), John Hutchison, G. D. Thomas, M.D., and James L. Gwin.

The first building was erected on what is known as Gospel Hill, now occupied by the pleasant home of William Murray, Sr., for many years an active elder of this church (now retired). That building was burned Sabbath morning, March 4, 1855, just as the people were assembling for worship. Two lots were then purchased on what is now Eleventh



REV. A. B. CLARKE

REV. W. N. CORNELIUS



REV. J. W. BAIN

Avenue (*née* Virginia Street), and the present edifice built there in the year 1855.

The village of that day seems to have resembled the anatomy of the crane, and these builders had no dream of a city of fifty thousand, therefore desired to place the church in the midst of the village and on the main and almost only passage-way through it. Now they would gladly be farther from the shriek and rattle and rumble and ding-dong of steam-cars, trolleys, and the roar of city business that have too little regard for the Lord's day, the Sabbath. But then they could buy for fifteen hundred dollars what is valued to-day at fifty thousand dollars.

In November, 1854, Rev. A. B. Clark was chosen the first pastor, which office he is said to have filled with acceptance and efficiency until April 11, 1863, at which date he resigned. The records of this pastorate are too meagre to learn much concerning it. That was not the day of full records and figuring out great results.

January 25, 1864, Rev. R. M. Wallace, D.D., was chosen pastor. This was a time of war and secession. In that period the Second Church went out from the First; yet certainly not from a spirit of rebellion or secession, we believe, but assured the mother family was large enough to spare them, and their duty to the Lord's house was to set up another family and gather children of their own; therefore, June 21, 1869, the Second Church was organized with forty charter members from the First Church, and now enrolls between seven and eight hundred members. Dr. Wallace's pastorate closed June 8, 1875, by resignation.

Rev. M. N. Cornelius, next pastor, began his ministry January 1, 1876. This year opened with large accessions, the first communion twenty-eight were received from the Sabbath-school. From reports, Dr. Cornelius was evidently very popular, both inside and outside his congregation; although afflicted with lameness, as a pastor he excelled, and as a preacher he was ready, fluent, and entertaining. His pastorate closed by resignation in May, 1885. Just one year later, May, 1886, Rev. J. W. Bain began his pastorate, and occupies the pulpit at the present date. The roll at that time contained four hundred and eighty-four names; to these have been added four hundred and twenty-four, and had all been retained the number would now be nine hundred and eight, but we know where many of them have gone. When the number reached six hundred we believed it a duty to swarm. As small congregations are, in proportion, more efficient than large ones, we have never permitted our roll to exceed five hundred and fifty or six hundred. And

the rapid growth of the city demanded that we multiply Presbyterian churches if we were going to occupy and till our field. Therefore, on January 14, 1889, the Third Church was organized, to which we dismissed fourteen charter members; on July 18, 1892, the Fourth, or Juniata, Church was organized, to which we dismissed thirteen charter members; and on September 15, 1892, the Fifth, or Broad Avenue, to which we dismissed six charter members. To all these new organizations the First Church has since contributed liberally both money and members, and they now number from one hundred to three hundred members each, and give good promise of growth spiritually and financially, as one of them will soon finish one of the finest church buildings in the city.

Of the present pastorate, the incumbent is only willing to say he hopes it has been as pleasant and profitable to every member and hearer as to himself. His salary has been fully and promptly paid every month, and there has not been war and worry enough to gray a single hair since he came. More than this it would not be proper to say, as like Tennyson's brook, it is still running on, with murmurs and ripples enough to prove it is still a living stream. When the pastorate ends, others can, if they wish, estimate it and write its record.

The church is at the present officered by strong and faithful men and helped by scores of fervent, devoted women. The present able and intelligent Session are Jonathan Hamilton, the saintly patriarch of the Session, passing from four- to fivescore years, William Murray, Sr. (retired), Benjamin F. Custer, T. M. Wiggins, A. C. Shand, Morris Davis, Samuel Patterson, Professor D. S. Keith, William Black, J. G. Hirst.

With a convenient and commodious building, in a pleasanter location, the First Church will continue its great power and usefulness in this needy, industrious, and rapidly-growing city until the end and the exaltation come.

J. W. BAIN.

ALTOONA SECOND.

ABOUT one hundred years ago our grandmother church was organized in Hollidaysburg, and was nourished not only by the membership there, but received no little vitality from that beautiful valley to its south-east known as Scotch Valley. Having from its early history a very



M. W. THOMPSON.

J. M. CAMPBELL.

A. T. LINDLEY.

REV. HENRY HOWARD STILES.

W. S. ROSS, M.D.

H. K. McCAULEY.

C. J. MANN.

ALTOONA, SECOND. PASTOR AND ELDERS.

decided leaning towards missionary work, we find, as early as 1824, its pastor, the Rev. James Galbraith, was doing this work in this neighborhood, and held the first services within the bounds of Altoona, preaching in what was then known as the "Black Oak Rock" school-house, our late elder, James Hutchison, being present. The Rev. W. J. Gibson, D.D., afterwards preached in the old Union school-house in 1838, and was succeeded by that sturdy old divine, Rev. David McKinney, D.D., with whom recollections of the Shorter Catechism are associated. He preached in the same place about 1842.

The city of Altoona was founded near the middle of the nineteenth century, and its rapid growth very soon drew many Christians of various denominations, and as Presbyterians are usually thrifty in business, they were naturally drawn to the place, and at an early date the church was organized. This was the First Presbyterian Church of Altoona, and in 1854 called to its pastorate the Rev. A. B. Clark, who served that church until his death, in June, 1863. The Rev. R. M. Wallace, D.D., was his successor; he was pastor of this church from 1864 until June, 1875. During the years of his pastorate the church grew in numbers and in efficiency until the building was too small to accommodate the congregation. The rapid growth of the city was such that it became necessary that a new organization should be effected and a new church building erected. This was suggested as early as 1869, and a meeting was called to consider this question; this meeting was held at the home of William M. Lloyd, at which the following persons were present: Mr. Lloyd, Thomas McCauley, Joseph Dysart, James Hutchison, Daniel Laughman, Charles J. Mann, Dr. J. M. Gemmill, S. C. Baker, and perhaps one or two others. These were not the only ones identified with the movement, for James H. Dysart, John M. Campbell, and John H. Converse were present at subsequent meetings.

After careful deliberation, a petition was presented to the Session of the First Church, praying them to unite with the petitioners in requesting the Presbytery of Huntingdon to organize a Second Presbyterian Church at Altoona; and as a result of this action the Presbytery appointed the following committee to organize a church, if the way be clear: the Rev. S. M. Moore, D.D., Rev. R. M. Wallace, D.D., Rev. R. H. Campbell, and Elder Jonathan Hamilton. This committee met and organized the Second Church of Altoona on the evening of June 21, 1869. This meeting was held in the First Church, and the following persons were the original members: John M. Campbell, Mrs. Cornelia M. Campbell,

James Knox, John Shafer, Mrs. Mary Shafer, Wm. M. Lloyd, Mrs. Jane E. Lloyd, John McCormick, Miss Mary McCormick, H. I. Simpson, Cornelius Campbell, Mrs. Lizzie Campbell, Miss Nannie Craig, Mrs. Lavinia Plowman, Hugh A. Campbell, Mrs. A. E. Campbell, Miss Fannie M. Campbell, Thomas McCauley, Dr. J. M. Gemmill, Mrs. Anna T. Gemmill, Miss L. G. Wallace, Daniel Laughman, Mrs. Mary A. Laughman, Miss Annie M. Laughman, John M. Bowman, Joseph Dysart, Mrs. M. A. Dysart, Miss Ella M. Dysart, Miss Emma Dysart, Miss Lizzie Dysart, Charles J. Mann, Mrs. Ann Mann, James Hutchison, Mrs. Mary Hutchison, Miss Ann Hutchison, Miss Jennie Scott, Miss Anna Barnes, Miss Annie H. Baker, John Miller, Mrs. Mary Miller, Miss Ellen Miller, Miss Martha Miller, Miss Clara Miller, Mrs. Anna M. Osterloh, Miss Maggie Campbell, Miss Harriet Foster, James H. Dysart. The Rev. Dr. Moore, of Tyrone, preached the sermon. The following officers were elected:

Elders, James Hutchison, J. M. Campbell, and James H. Dysart.

Deacons, Charles J. Mann and Daniel Laughman.

Trustees, Wm. M. Lloyd, S. C. Baker, Thos. McCauley, Joseph Dysart, John H. Converse, and Dr. J. M. Gemmill.

Deacons and elders served in the same capacity in the mother church.

The trustees decided in the first meeting, which was held in Bell's Hall, July 6, 1869, that the new church should be located on the east side of the Pennsylvania Railroad. Bell's Hall was located at the corner of Seventh Avenue and Twelfth Street, and was rented and fitted up to be a temporary place for the Sabbath-school and church services. The first public service was held in Bell's Hall on Sunday, July 11, 1869, and conducted by the Rev. C. S. Kitchell, after which time regular services both Sunday and Wednesday evening were held.

As an indication of the necessity of this organization, it may be mentioned that at the first anniversary held in the City Hall, Sunday, July 17, 1870, the main school numbered three hundred and one, and the infant department one hundred and twenty-six scholars, with eight officers and thirty-seven teachers. The first sacrament of the Lord's Supper that was observed was Sunday, August 29, 1869, being administered by Rev. D. X. Junkin, D.D. Monday, August 30, 1869, was set aside as the day for the baptism of the children, being the first in the history of the congregation. Monday, September 20, 1869, at a congregational meeting, the Rev. David Hall, of Mansfield, Ohio, was elected pastor, but declined to accept the call. However, some time later the



ALTOONA, SECOND.

call was renewed and again declined. April 5, 1870, the Rev. Dr. J. H. Mathers acting as moderator, a unanimous call was made to Licentiate W. J. Chichester, of the Presbytery of Baltimore, who was attending the Western Theological Seminary. This call was accepted on condition that he be permitted to continue his studies during the next year at Princeton. The congregation accepted this condition, and he was not installed until the second Tuesday of June, 1871. At the installation the Rev. R. M. Wallace, D.D., presided, and proposed the constitutional questions; the Rev. D. H. Barron, D.D., preached the sermon; the Rev. S. M. Moore, D.D., charged the pastor, and the Rev. O. O. McClain, D.D., charged the people. During the interval between Mr. Chichester's call and installation the church was supplied by various ministers, but Rev. Stuart Mitchell, D.D., acted as stated supply from October, 1870, until June 1, 1871.

The ground upon which the present church is located was purchased from Mr. Clement Jaggard in 1870 for four thousand five hundred dollars. Subscriptions were received for building a chapel and Sunday-school room, amounting to fourteen thousand three hundred and twenty-three dollars. Mr. Joseph Dysart superintended the building of this structure, the work being commenced in September, 1870; and the chapel was dedicated in April, 1871. Rev. Dr. David Hall, of Mansfield, Ohio, preached the dedicatory sermon. The chapel cost about twenty thousand dollars. At the dedication a subscription of seven thousand five hundred and forty-one dollars was made, but that was insufficient to cancel the debt. The following persons have served as elders or deacons of this congregation since its organization, including the above named: November 22, 1871, Dr. J. M. Gemmill, Wm. M. Lloyd, and Robert L. Gamble were elected elders, and John M. Bowman and Maxwell Kinkead were elected deacons. February 11, 1874, Charles J. Mann and Alexander B. Findley were elected ruling elders, and John A. Castor, C. B. Bowles, T. H. Wigton, and W. A. Magee were elected deacons.

Additional elders were elected March 28, 1877, as follows: James D. Irvin, Wm. J. Allen, Joseph Dysart, and S. M. Ross; and deacons, J. N. Barr, Harry Slep, J. C. Wilson, and Thomas E. Campbell.

A congregational meeting was held April, 1881, at which meeting H. K. McCauley and Wm. S. Ross were elected elders; and on May 2, 1888, James D. Irvin and J. C. Wilson were elected to the office of ruling elder, while George F. Jackson, Henry Canan, Wm. R. Gamble, C. Campbell, George F. Armstrong, and Calvin C. King were elected deacons.

The next election of officers was held December 7, 1892, when M. W. Thomson and T. H. Wigton were elected elders, and Charles W. Moore and J. E. Wallace deacons.

During 1872, 1873, and 1874 there seems to have been a revival in this church; many were added to its membership on profession of faith. It is well to observe that this occurred during the time of great financial depression. Steps were taken towards the erection of a church building proper, and the present structure was decided upon, and the contract awarded to a Mr. Leach. Work was commenced in August, 1875, and the building was dedicated December 17, 1876. Rev. George P. Hays, D.D., preached the opening sermon. The cost of the building was thirty-four thousand nine hundred and sixty-five dollars and sixty-six cents. Mr. Chichester, the pastor, received a call to the First Church of Titusville, Pennsylvania, February, 1878, and accepted it. June 19, 1878, a call was tendered to the Rev. S. W. Duffield, and was accepted by him, he being installed October 7, 1878. Rev. J. C. Kelly presided and proposed the constitutional questions; the Rev. M. N. Cornelius preached the sermon; Rev. George Duffield, D.D., charged the pastor, and the Rev. J. H. Mathers, D.D., the people.

During the winter of 1878 and 1879 provision was made for the establishment of a sinking fund for the purpose of liquidating the church debt.

The State Sunday-school Convention was held in this church during Mr. Duffield's pastorate, Rev. Dr. John Hall, of New York, and Rev. P. S. Henson, of Chicago, being present. April 14, 1885, "Aunt" Ann Dysart, a woman of most lovable character, departed this life, leaving a legacy of one thousand dollars to our church, which is the only bequest it has ever received in its history. It is stated that she made a personal gift of the same amount to a former pastor. Mr. Duffield received a call to the Westminster Church of Bloomfield, New Jersey, December 1, 1881, and entered upon his labors in his new field January 1, 1882, and remained there until his death, May 12, 1886.

From January 1, 1882, Rev. W. H. Gill, D.D., of Westfield, New Jersey, served us as stated supply for three months. September 6, 1882, a call was tendered to the Rev. T. A. McCurdy, D.D., of Wooster, Ohio, but was declined. November 29, 1882, Rev. J. L. Russell, of Philadelphia, was called to be pastor, and accepted the call, being installed the 28th of April, 1883. The Rev. M. N. Cornelius presided and proposed the constitutional questions. The Rev. S. F. Scovel, D.D., preached the

sermon; Rev. D. K. Freeman, D.D., charged the pastor, and Rev. J. C. Kelly the people.

At the meeting of the Huntingdon Presbytery, held in this church on the first Tuesday of December, 1882, G. Stuart Hackett, one of our Sunday-school scholars and a member of our church, was to have been ordained to the gospel ministry to go as a missionary to Chile, but, on account of physical disability, could not accept the appointment. He was, however, licensed at the meeting of the Presbytery at Newton Hamilton, ordained by the Presbytery of St. Clairsville, and installed in the church at Uniontown, Ohio.

During Mr. Russell's pastorate many events of unusual interest occurred. October 14, 1883, the Reformation Memorial was observed, almost all of the Protestant churches of the city taking part.

Mr. Moody held a series of meetings in this church during October, 1885, which added largely to its membership, as well as to all of the other churches of the city. During this pastorate the Daily Penny Offering Committee was appointed in 1884, and that scheme was undertaken to lift the church debt. This committee has been very successful, and it is due to them to make this public acknowledgment of their services. I name with pleasure the members: H. K. McCauley, George F. Armstrong, Cornelius Campbell, John McCormick, G. W. Mehaffey, who, on his removal to Philadelphia, was succeeded by J. Elliott Wallace.

On Sunday, May 15, 1886, impressive memorial services were held at four o'clock, in memory of Rev. S. W. Duffield. Mr. Russell conducted the services, and was assisted by Rev. J. W. Bain, of the First Church.

The State Sunday-school Convention was again held in this church, September 25-27, 1888. Mr. Russell resigned his pastorate December 15, 1888, to accept a call to the First Church of Los Angeles, California, and a dissolution was effected December 31.

About January 20, 1889, this church sent out a colony with some additions from the First Church, which formed the Third Church, in the eastern portion of the city.

February 13, 1889, Rev. Arthur W. Spooner, of Elmira, New York, was unanimously elected pastor of this church, and was installed on the 29th day of April. The Rev. D. K. Freeman, D.D., preached and propounded the constitutional questions; the Rev. J. C. Russell, of Elmira, charged the pastor, and the Rev. J. R. Davies, D.D., of Tyrone, the people.

The Synod of Pennsylvania met in this church, October, 1889, and, during Mr. Spooner's pastorate, the Young People's Christian Endeavor was organized both in the senior and junior departments.

During the winter of 1890 and 1891 a remarkable series of revival services were held in our church under the leadership of Rev. Mr. Rees. September, 1892, another colony put off from this church and formed the Broad Avenue Church. Mr. Spooner made a great effort to lift the church debt, and received enough subscriptions to meet the demand, but the financial stringency of 1893 and 1894 hindered many from making payments who had made subscriptions.

About February 1, 1893, Mr. Spooner was called to the First Church of Camden, New Jersey, which call he accepted, and the pastoral relation was dissolved, to take effect April 1, 1893.

After Mr. Spooner left, the Rev. J. Elliott Wright, D.D., of Germantown, ministered to us as a stated supply. We made calls to brethren, which, in the providence of God, they thought it best to decline; but, at a congregational meeting held February 28, 1894, the Rev. Henry Howard Stiles was tendered a call by acclamation, which he accepted, being duly installed on Thursday evening, April 19, 1894. Rev. J. W. Bain presided, and proposed the constitutional questions; Rev. Joseph Brown Turner, then of the Broad Avenue, now of Dover, Delaware, preached the sermon; Rev. Professor Thos. H. Robinson, D.D., of the Allegheny Seminary, charged the pastor, and the Rev. Harvey Græme Furbay, Ph.D., the people.

The following ministers have gone out from this church: M. Percy Crouse, G. Stuart Hackett, George Plack, Albert E. McCauley, Edward W. McDowell, Ira J. Laughman.

Since the organization of this church, 1869 to 1894, 1083 persons have been added to it upon examination, 681 on profession of faith, making a total of 1764; 272 adults have been baptized, 446 infants, making a total of 718. We have dismissed 631 to other churches, and 188 have died, making in all 819. For congregational expenses we have contributed \$182,779, and for the benevolent work of the church \$17,404, or a total of \$200,183.

ALEX. T. FINDLEY.



ALTOONA, THIRD.

ALTOONA THIRD.

THE germ from which the Third Church of Altoona has grown was a small Sabbath-school of four officers, nine teachers, and fifty-four scholars, which was organized May 6, 1888, in the chapel of the German Baptist Church on Fifth Street between Fifth and Sixth Avenues.

The organization was effected by some of the local members of the committee appointed by the Huntingdon Presbytery to further the work of Presbyterian extension, together with other members of the First and Second Churches. This continued to be the meeting-place of the school for several succeeding months. On December 9 of the same year the first meeting was held in the new church building which had been erected under the direction of Presbytery's committee, on Fifth Avenue and Second Street. The growth of the school was so promising that it was deemed advisable to proceed to the organization of a church. Accordingly, on January 14, 1889, Rev. J. H. Mathers, Rev. J. W. Bain, and G. L. Myers, the committee of the Presbytery of Huntingdon appointed for the purpose, met with others who were interested, and organized the church with thirty-three members. Twenty-nine of these were received by certificate from the other churches,—the large majority of them from the First and Second Churches, and four were received upon confession of their faith.

The following persons were elected ruling elders: Robert Stewart, J. D. Irvin, J. M. Hennaman, and A. L. Feltwell, M.D. All of these are yet in service, except Robert Stewart, who was removed by death June 29, 1892. Since then two others have been added to the Session, Gabriel T. Hamilton and Frank G. Fowler, who were elected September 14, 1892, and still continue in office.

The following persons were elected deacons at the time of organization: Wesley Reed, John H. Keefer, and Harry S. McFarlin. Wesley Reed served until January, 1893, when he was granted a certificate of dismissal to the Church of Juniata; the others have served until now. Gabriel T. Hamilton and Frank G. Fowler were elected deacons February 18, 1891, and served until their election as elders. J. S. Dougherty also was elected deacon February 18, 1891, and has continued to serve until now. J. S. McCune and W. R. Guilliford were elected deacons November 23, 1892, and both have served until the present time.

The Board of Trustees elected at the time of the organization of the

church has continued unchanged, and is as follows: George F. Jackson, S. M. Griffith, and J. W. Ickes.

The superintendents of the Sabbath-school in their order and time of service are as follows: J. D. Irvin, from 1888 until 1891; Silas M. Moyer, from 1891 until 1892; John H. Keefer, from 1892 until 1894; J. S. McCune, from 1894 until the present time.

During the first few months of its infant life the church was supplied with preaching by various ministers of this and other Presbyteries. In February, 1889, special services were conducted by Rev. N. H. Miller, D.D., of Osceola Mills, and a number were added to the church.

At a congregational meeting held September 11, 1889, a call was extended to Rev. James E. Irvine, of Fredonia, Pennsylvania, to become pastor of the church. He entered upon the work November 3, was received into the Presbytery at a meeting held in the Third Church November 19, when the call was formally placed in his hands and accepted. The installation took place the evening of the same day, the following persons taking part: Rev. John W. Bain preached the sermon; Rev. J. H. Mathers charged the pastor; Rev. A. W. Spooner charged the people.

This pastorate continues until the present time. Various auxiliary societies have been organized to assist in carrying on the work of the church. The Ladies' Aid Society had its beginning as early as February, 7, 1889. Through the faithful efforts of this organization several hundred dollars have been gathered for the purposes of the local church.

The Young People's Society of Christian Endeavor came into existence February 2, 1890. This society has been instrumental in evoking the powers of the young people for larger service and in attracting others to Christ.

The Arbutus Mission Band was formed in February, 1890. This band, which has since changed its name to the Young Ladies' Missionary Society, has awakened a lively interest in the subject of missions, not only on the part of its own members, but on the part of others who have been provoked to good works.

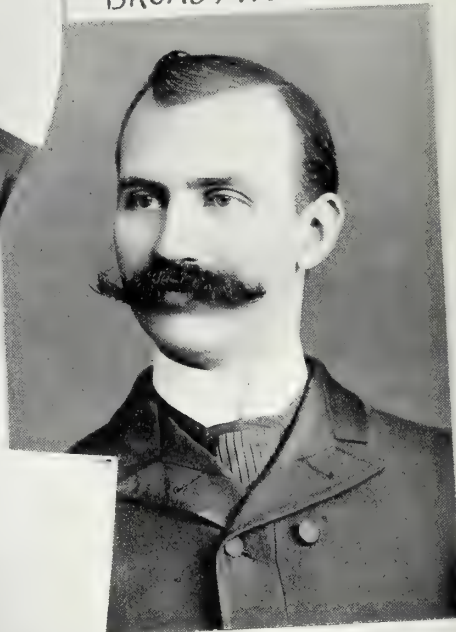
The Junior Young People's Society of Christian Endeavor, which has had a name and healthy life since September, 1892, has done a most praiseworthy work in sowing seed in the good soil of the teachable hearts of the little ones.

Last of all, the Auxiliary of the Woman's Foreign Missionary Society was organized in September, 1894. The members of this



REV. EMIL LEWEY
of the JUNIATA CHURCH

REV. HOWARD N. CAMPBELL
of the BROAD AVE. CHURCH



REV. J. E. IRVINE
of the THIRD CHURCH

society are in earnest, and already have contributed a handsome sum to the work of foreign missions.

The building in which the church was organized was erected at an expense of two thousand one hundred dollars, and the lot involved an additional expenditure of one thousand dollars. During the autumn of 1890, to meet the demands of a growing congregation, the church building was enlarged to almost double its former capacity at an expense of two thousand two hundred and fifty dollars. This was promptly paid, and the building was dedicated February 22, 1891. Early in 1893 the lot adjacent to the one on which the church building stands was purchased by the trustees for the sum of twelve hundred and fifty dollars, nearly all of which sum has been paid.

Under the goodness of God the growth of this church has been constant, and, after the usual proportion of losses by dismissal and death, the membership is at present two hundred and ninety. A fair proportion of this number have come from the world, but many had been faithful and efficient forces in other churches. Among the latter are several who have served as ruling elders elsewhere, whose names are as follows:

Silas M. Moyer, William Ashburn, G. B. Hotchkin, M.D., W. S. Livingston, and Wesley Reed.

The Sabbath-school which had so small a beginning now reports a membership of two hundred and fifty, with a corresponding increase in the number of officers and teachers. The people of this church ought to say, reverently, "Surely the Lord hath done great things for us, whereof we are glad."

J. E. IRVINE.

ALTOONA, BROAD AVENUE.

At a meeting of the Presbytery of Huntingdon, held at Bellwood, a committee, consisting of Revs. Dr. Mathers, Freeman, Hamill, Russel, and Bain, with laymen G. L. Myers, Daniel Laughman, and John A. Canan, of the First Church, George F. Jackson, G. F. Armstrong, and S. M. Ross, M.D., of the Second Church, was appointed to take charge of the mission work of the city of Altoona.

This committee purchased from T. H. Wigton, Dr. Baker's heirs, and Mrs. James H. Dysart a lot fronting on Broad Avenue between Twenty-fourth and Twenty-fifth Streets for the nominal sum of one hundred

dollars. At this time work which resulted in the organization of the Third Church being considered more pressing, nothing further was done towards the establishment of mission work on Broad Avenue until the spring of 1892, when a sub-committee, consisting of John Lloyd, John A. Canan, and S. T. Knox, was appointed by the committee in charge, for the purpose of determining a location, collecting funds, and arranging for the organization of a church.

This committee recommended the purchase of a lot on the corner of Twenty-fourth Street and Broad Avenue from J. D. Bowman, for the sum of two thousand five hundred dollars, and the erection of a chapel immediately which would answer for the present needs of a church. This was sanctioned by the original committee, and a chapel built at a cost of six hundred dollars. Preaching services had been held previous to the completion of the chapel in the house of Mr. Alexander Knox. The first sermon was preached in the chapel by the Rev. J. R. Sampson, June 5, 1892. From this time services were regularly held in connection with the Juniata congregation in the extreme opposite end of the city until the 23d day of October, when the Juniata Church called a pastor for all his time.

A Sunday-school was organized June 12, 1892, with Mr. John A. Canan, superintendent, J. W. Smiley, assistant, Elmer Thomas, secretary, H. P. Davis, treasurer, John Martin, Jr., librarian, Mrs. J. W. Smiley, organist, and Miss Jeannette Martin, assistant. The attendance was fifty-seven. At the close of the first midweek prayer-meeting, July 6, it was voted unanimously to ask Presbytery for the organization of a church as soon as the way might be clear. Arrangements were made with Rev. John Gourley to act as stated supply until the organization. On September 15, 1892, the committee appointed by the Huntingdon Presbytery, in session at Orbisonia, July 12, and consisting of Rev. J. H. Mathers, D.D., Rev. J. W. Bain, Rev. J. E. Irvin, Rev. A. W. Spooner, Rev. John Gourley, and Elder John M. Heneman, met in the chapel and effected the organization by the reception of the following persons: Mr. John Martin, Sr., and Mrs. Mary Martin, Mr. Alexander Knox and Miss May E. Knox, Mr. Robert Smiley, Mrs. Ann Smiley, and Miss Agnes Smiley, Mr. James Smiley and Mrs. Maggie L. Smiley, Mrs. Mary Richards, Mrs. Clara R. Moyer, Mr. H. P. Davis and Mrs. Mary H. Davis, Mr. Thomas L. McNamara and Mrs. Maggie McNamara, Mr. B. F. Henderson and Mrs. Julia Henderson, Mrs. C. E. Jones, Mr. James Shoanfelt, all from the Second Presbyterian Church of Altoona.

Mr. John A. Canan and Mrs. Lizzie M. Canan, Mrs. N. C. Morrow, Mrs. Kate Haines, Mr. Elmer M. Thomas and Mrs. M. Maud Thomas, from the First Presbyterian Church. Mr. S. H. Haffley and Mrs. Ella Haffley from the Presbyterian Church, Olean, New York. S. T. Knox, a ruling elder from Duncansville Presbyterian Church. Mrs. Annie Harrison, St. Paul's Lutheran Church, Milleville. The following received by examination, Mr. Charles Harrison, Mr. J. B. Kepperly, Mrs. H. S. Kepperly, and Miss Anna Belle Kepperly. John M. Hileman and Mrs. John M. Hileman, Mrs. Florence Stoke.

A formal covenant was entered into, after which the church was named the Broad Avenue Presbyterian Church of Altoona, Pennsylvania.

It was decided to elect three elders and three deacons and that it be done by ballot. S. T. Knox, J. W. Smiley, and John A. Canan were nominated and the clerk instructed to cast the ballot. These persons were elected and declared elders.

J. W. Martin, J. W. Shoenfelt, and S. H. Haffley were elected deacons. These persons were then regularly and solemnly ordained and installed. The Presbytery of Huntingdon was requested to enroll the church.

Regular services were conducted by supplies until January, 1893, when a call was made to Rev. Joseph Brown Turner, of Glenshaw, Presbytery of Alleghany, who came as pastor on the third Sabbath of January, and was installed the 9th day of February, 1893, who was the regular pastor until September 23, 1894, at which time he accepted a call to the Presbyterian Church of Dover, Delaware. Under the very earnest and efficient pastorate of Rev. Turner the church increased in membership from forty-three to one hundred and eight, and was progressing in every way, having a large and increasing Sabbath-school, an active Christian Endeavor Society, so much that the chapel was too small for the accommodation of all, and plans for a new and larger church building were made and adopted, but owing to the general financial depression and financial weakness of the membership, and the need at their own home churches of all their help there, it was deemed prudent to delay the erection until a little later, as the location and surroundings demanded a better church building than the congregation were at this time able to erect.

After Rev. Turner left for his new field of labor, regular church services were conducted by supplies until January 2, 1895, at which time a call was extended to Rev. Howard N. Campbell, of Martin's Ferry, Ohio, who entered upon the work the first Sabbath of February, and

was installed May 9. Under the pastorate of Rev. Campbell up to August 1 twenty-four members were added; in all nineteen members were dismissed and one called to the church above, leaving our membership one hundred and twelve.

The church is in a prosperous condition, having started the erection of the new church to cost about twenty thousand dollars. It will be built of Cleveland white stone, and will be suitable for many years to come.*

In addition to the officers at the organization, A. L. Hench was made a ruling elder, having been a ruling elder in the church at Schellsburg, and the following Board of Trustees: John M. Hileman, H. P. Davis, Joseph Stoke, John A. Canan, and S. T. Knox. Church treasurer, J. W. Smiley.

The Sabbath-school has increased from fifty-seven to two hundred. J. W. Smiley, superintendent; S. H. Haffley, president Christian Endeavor Society; Miss E. May Knox, superintendent Junior Christian Endeavor Society. A Woman's Home and Foreign Missionary Society, Boy's Brigade, and Young Ladies' Missionary Society.

We hope with the blessing of God and presence of the Spirit to do large things for the Master in this part of his kingdom.

S. T. KNOX.

BALD EAGLE.

THE Bald Eagle Presbyterian Church was organized at Martha Furnace, August 30, 1859, by a committee of the Presbytery, consisting of Rev. Dr. William J. Gibson and Rev. Robert Hamill, and ruling elders Moses Thompson and Hugh Lourimore. The organization numbered twenty-eight members from the churches of Spring Creek and Bellefonte. Out of this number John I. Thompson, Robert Campbell, Samuel McKean, and William Kline were chosen ruling elders, and, accepting the office, were ordained and installed accordingly.

The territory covered by the congregation includes that part of Bald Eagle Valley located between Port Matilda and Unionville. Services are held at these two points, with an occasional service at Martha Furnace. The church has been favored by a succession of faithful pastors and stated supplies, under whose ministrations it has shared a good degree of prosperity. It numbers on its roll at present fifty-two members.

* This church has since been erected.

CHURCH BUILDINGS.

The congregation, owing to its peculiar conformation, found it necessary to have two church buildings; they accordingly built one at Unionville at a cost of two thousand five hundred dollars, and another at Port Matilda, which cost sixteen hundred dollars, both of which are neat and comfortable churches, sufficiently large to accommodate the congregations, and are free from debt.

PASTORS.

A few months after the organization of the church the Rev. S. M. Moore was called to become the pastor, which call accepting, he was installed at Unionville, January 15, 1860. He remained in the pastorate two years, until December, 1862.

The church was then served by supplies appointed by Presbytery for a short time, when Rev. William B. McKee was chosen, and, accepting the call, was installed as pastor June 17, 1863. He was, at his own request, dismissed in December, 1867, after having served the church for four and a half years.

After being for a time served by temporary supplies appointed by the Presbytery, the Rev. James P. Hughes served the church as stated supply for four years, from March, 1869, to February, 1873. In August, 1873, Rev. J. V. R. Hughes became pastor, and served the church for five years, until October, 1878. He was succeeded by the Rev. William Prideaux, who served the church as stated supply for four years, from October, 1882, to October, 1886.

On January 18, 1887, Rev. George Elliott, having been previously called and having accepted the call, was installed as pastor. He served the church until April, 1895, over eight years, when he was removed by death. While each of these brethren in their turn, with their varied gifts, did good work for the Master, and the retirement of each was felt by the people, the loss of no one was more severely felt than that of their late pastor, Rev. George Elliott, who from the midst of his faithful and successful labors, in an unexpected hour, was suddenly severed from them by the hand of death, to the great sorrow of a devoted people.

RULING ELDERS.

The congregation, owing to the extent of its territory, found it necessary to have a greater number of elders than if it had been more compact; hence at the organization four elders were chosen,—John I.

Thompson, Robert Campbell, Samuel McKean, and William Kline, each located in a different part of the field.

In 1864, James Sommerville was added to their number. In 1865, George Taylor. In 1869, William Calhoun, Elias Turner, and Martin Adams were chosen. In 1870, George Fleck. In 1873, James M. Blair, M.D., John Alexander, and Thomas Davis. In 1879, John A. Hunter and Jacob Cronomiller; and in 1891, Jacob Woodring, Budd Thompson, and George Alexander.

Not personally acquainted with all of the above named, the writer may say, that if those he has not been privileged to know were as worthy as those of his acquaintance, the Bald Eagle Church has been favored with a succession of worthy men to fill the sacred and honorable office of ruler in the house of God.

ROBERT HAMILL.

BEDFORD.

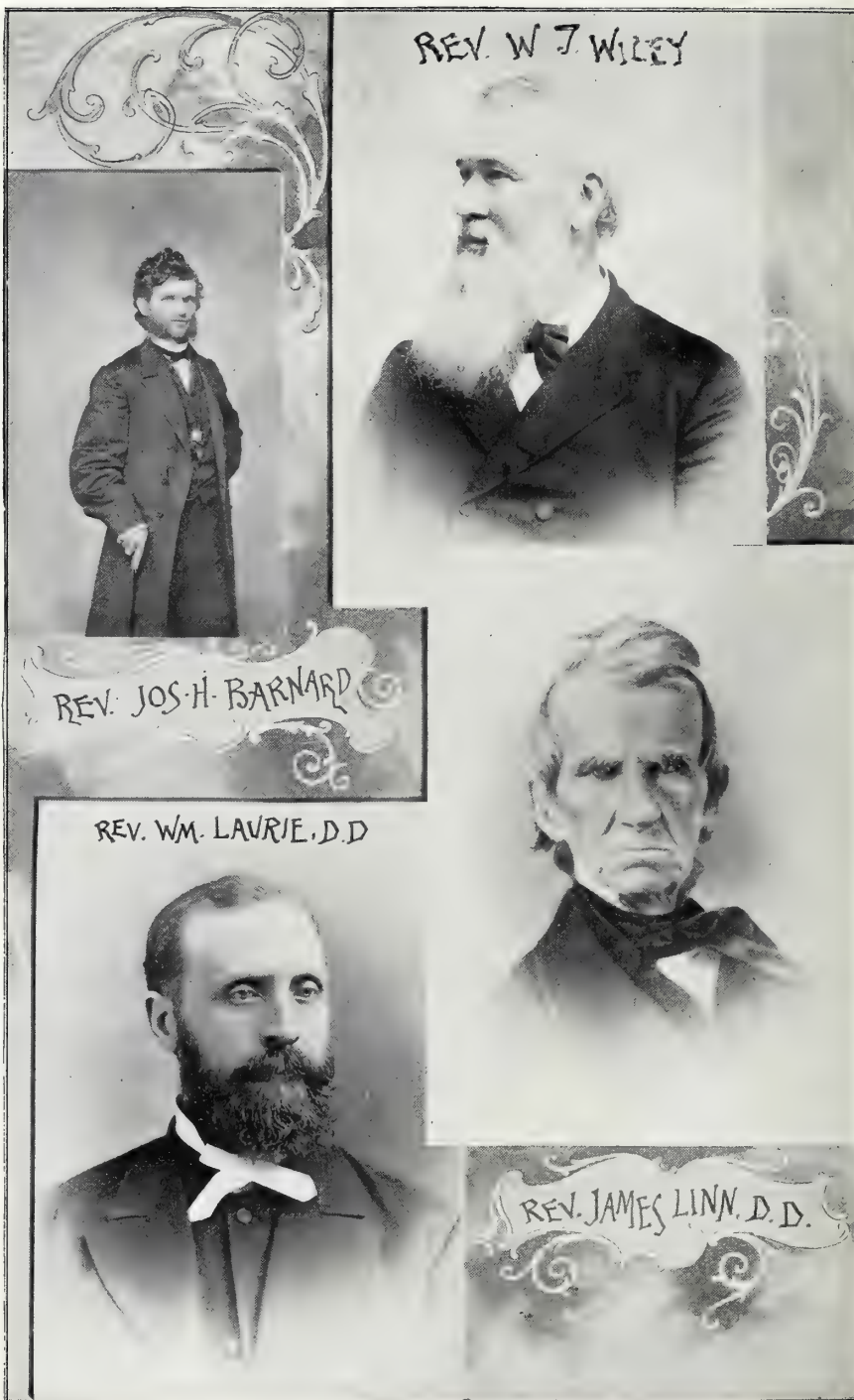
THE first religious service in Bedford was held in 1763, by Rev. John Steel, a member of the Presbytery of Donegal.

A church was organized and had occasional supplies until 1786, when a call was extended to the Rev. David Bard and accepted.

The line of pastors in this church is as follows:

Name.	Year.
Rev. David Bard	1786-1789.
Rev. Alexander Boyd	1808-1817.
Rev. Jeremiah Chamberlain, D.D.	1819-1822.
Rev. Daniel McKinley, D.D.	1827-1831.
Rev. Boynard R. Hall, D.D.	1833-1838.
Rev. Elbridge Bradbury	1839-1841.
Rev. Alexander Heberton	1843-1844.
Rev. W. M. Hall	1844-1847.
Rev. W. L. McCalla	1848-1849.
Rev. T. K. Davis	1850-1855.
Rev. R. F. Sample	1856-1866.
Rev. A. V. C. Schenck	1866-1868.
Rev. Robert F. Wilson	1868-1878.
Rev. John R. Henderson	1878-1880.
Rev. Herbert C. Cone	1881-1883.
Rev. John K. Andrews	1884-1891.
Rev. John M. Barnett	1891-1892.
Rev. William H. Wolverton	1892-1895.
Rev. George S. Bell	1895-

GEORGE S. BELL.



BELLEFONTE. PASTORS.

BELLEFONTE.

THE Presbyterian Church of Bellefonte has no authentic history prior to the organization of Centre County in the year 1800. Tradition says that prior to that time supplies were occasionally furnished under the direction of the Presbytery, but the records of the Presbytery themselves make no mention of them. There is no record in the minutes of the Presbytery of the organization of the church, but in a note on the fly-leaf of the minutes of the Session of the church, made by Rev. James Linn in 1837, it is stated as a fact that the congregations of Bellefonte and Lick Run were organized about the year 1800. Other well-known facts point to this date as probably conclusive of the fact of organization.

The first call for the services of a pastor was presented to Mr. Henry R. Wilson, a licentiate of the Presbytery of Carlisle, on the 6th of October, 1802, at which time he was received under the care of the Presbytery of Huntingdon, and, in accordance with the action then taken, was installed pastor of the united congregations of Bellefonte and Lick Run on the 20th of April, 1803, at which time the Presbytery met in Bellefonte. He served these churches with acceptance and success until the fall of 1809, having been at that time appointed to a professorship in Dickinson College. Upon his first application for a dissolution of the pastoral relation, both of his congregations opposed it, and it was for a time denied by the Presbytery. Persisting in his desire for a return to the Presbytery of Carlisle, however, his wishes were finally acquiesced in by the Presbytery, and the pastoral relation was dissolved.

Rev. James Linn, the son of a Presbyterian clergyman, who had been licensed to preach by the Presbytery of Carlisle in the fall of 1808, having been invited to visit the congregations of Spruce Creek and Sinking Valley, was incidentally advised that the people of Bellefonte were anxious to have him preach for them. Without a single acquaintance in the town, and with no special invitation addressed to him directly, he visited the congregations of Bellefonte and Lick Run, was most cordially received by the people, and was in a short time called to the pastorate of both churches with practical unanimity. The salary of his predecessor had been four hundred dollars. The churches offered Mr. Linn five hundred dollars, two hundred and eighty dollars of which was to be paid by Bellefonte and two hundred and twenty dollars by Lick Run, his time

to be divided in proportion to the salary paid. On the 10th of April, 1810, Mr. Linn was duly ordained and installed the pastor of both churches. This relation continued without interruption until November 1, 1839, when the connection of Lick Run and Bellefonte in the support of a pastor was dissolved, and Mr. Linn, by a unanimous call from the Church of Bellefonte, became its pastor.

On the 5th of October, 1859, the Presbytery of Huntingdon met at Bellefonte, and, in connection with its meeting, a special service commemorative of the semi-centennial of the pastorate of Dr. Linn was held. At that service Dr. Linn presented a narrative of fifty years in the ministry, covering the period of his pastorate of the Church of Bellefonte. Rev. D. X. Junkin, D.D., of Hollidaysburg, preached from the text, "Ebenezer, hitherto hath the Lord helped us." Dr. Junkin was also the author of a Jubilee Hymn sung to the tune "Zion" upon the occasion.

HYMN OF JUBILEE.

Come, thou gracious King of glory,
In this hour of jubilee:
Whilst we tell the grateful story
Of deliv'rance wrought by thee,
Be thou present,
Bid us now thy glory see!

Bow thine ear, God of our fathers,
To our glowing songs of praise,
Warming still, as mem'ry gathers
Grateful themes from other days:
Lord, we praise thee,
For thy grace in by-gone days.

Thanks we give for ceaseless favors
Following us these fifty years!
Thine is love that never wavers,
Beaming on, through smiles and tears!
Jubilate,
Praise the grace of fifty years!

Thanks we give, that thou hast planted
On this mount a chosen vine;
Gracious rain and sunshine granted,
Hedged it round, and called it thine,
Gathering from it
Clustering grapes and generous wine!



BELLEFONTE.

Thanks we give that no disaster
 Has laid waste thy heritage;
 That our venerated pastor,
 As in *youth*, so now in *age*,
 Tells of Jesus
 And the heavenly heritage!

May his life, O Lord, be precious;
 Spare him to this trusting flock.
 May his teachings long refresh us,—
 Lead us to the sheltering Rock.
 Saviour, bless him,
 Who so long has fed this flock!

And when, all his labors ended,
 Life's last ebbing sands are told,
 May the flock he so long tended
 Meet him in the heavenly fold;
 There to praise thee,
 Whilst eternal years are rolled!

Dr. Linn continued to serve the church as pastor, although repeatedly warned by advancing years and the failure of his physical strength that the demands of the pastorate were too great. As a consequence, Rev. Joseph H. Barnard, then pastor of the churches of Tyrone, Birmingham, and Logan's Valley, was called as co-pastor in October, 1860; and, on the 2d of January, 1861, was duly installed as Dr. Linn's assistant. He served in that capacity with great acceptance and usefulness, Dr. Linn occasionally preaching, until the 21st of June, 1866, when, at his request, the relation between himself as co-pastor and the Church of Bellefonte was dissolved. In the fall of the same year Rev. Alfred Yeomans, then pastor of a church at Rochester, New York, was called as co-pastor, and was installed by Presbytery, January 3, 1867.

On the 23d of February, 1868, Dr. Linn died, in the eighty-fifth year of his age, having been pastor of this church for fifty-eight years, and having never had any other pastoral charge, except as he served the Church of Lick Run in connection with Bellefonte,—a pastoral connection which is unique in the history of the Presbytery.

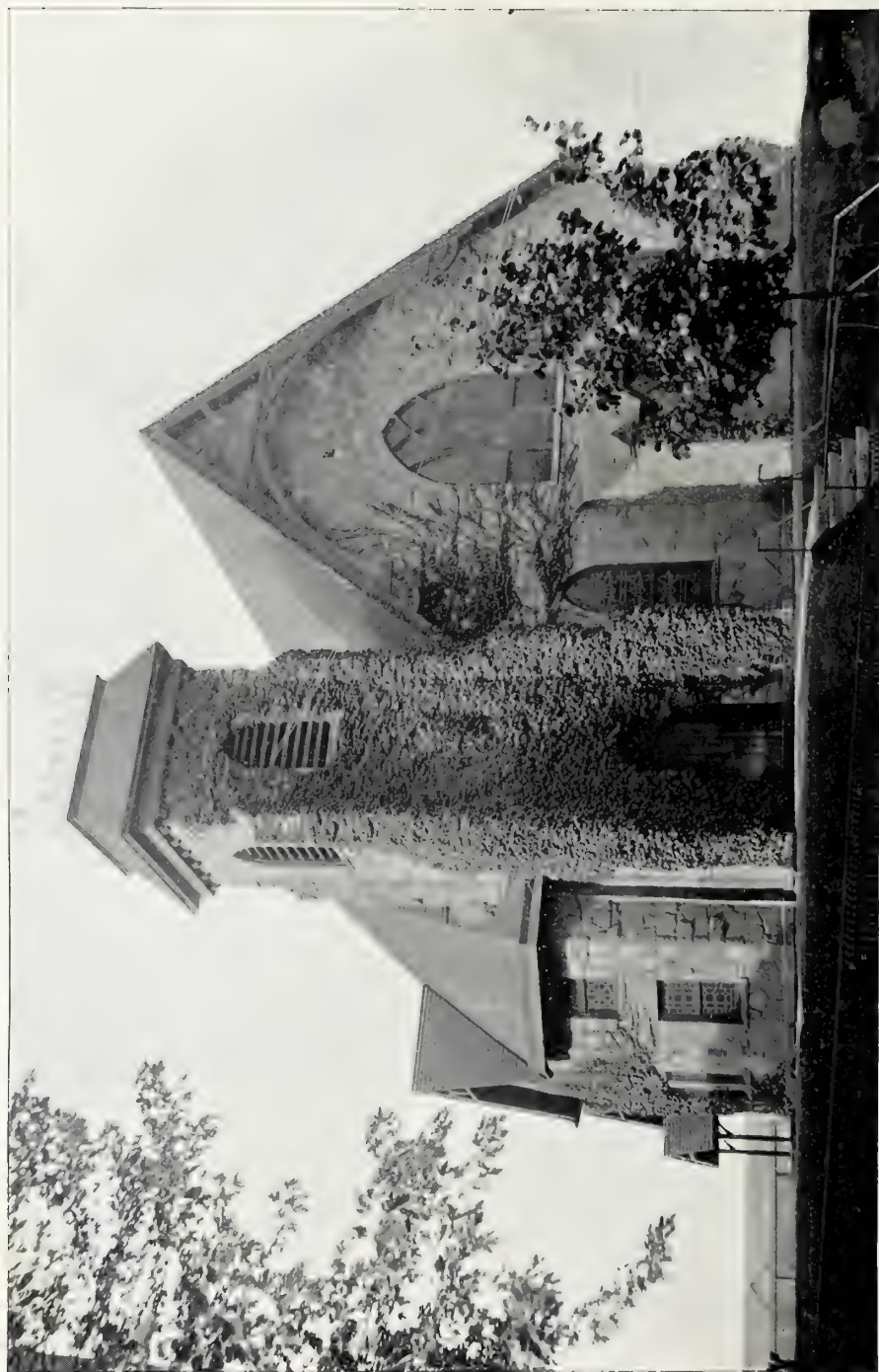
9 On the 22d of December, 1868, upon the death of Dr. Linn, Mr. Yeomans became pastor of the church; and, on the 22d of December, 1868, resigned in order to accept the pastorate of the Central Church at Orange, New Jersey, made vacant by the untimely death of his elder brother, Dr. Edward Yeomans.

In the fall of the year 1869 a call was extended to Rev. W. T. Wylie, who had been licensed and ordained by the Presbytery of Philadelphia of the Reformed Presbyterian Church in 1853, and was at the time pastor of the Second Presbyterian Church at New Castle, Pennsylvania. This call remained in the hands of the Presbytery until December following, when it was accepted by Mr. Wylie, and in the following June, upon the completion of the present church building and immediately prior to the meeting for organization of the Synod of Harrisburg, he was installed pastor of the church. This relation continued until 1876, when it was dissolved at the request of Mr. Wylie, in order to enable him to accept the presidency of Wilson College.

In the fall of 1876, Rev. William Laurie, who had been licensed and ordained by the Presbytery of Philadelphia and was then supplying the Presbyterian Church at Penn Yan, New York, was called to the pastorate of the church; and, on the 26th of December, he was duly installed. Dr. Laurie's pastorate, which still continues, has been fruitful of good works. The membership of the church has steadily increased, a convenient and commodious stone chapel has been built, the parsonage has been enlarged, and recently the main auditorium of the church has been remodelled and beautified, one of the additions being a fine pipe organ purchased in large part by the ladies of the congregation.

From the organization of the church until the year 1819 the congregation worshipped in the court-house. In that year a square stone church building was erected on the site of the present edifice. About the year 1839 this building was taken down and a new and enlarged edifice erected upon the same site, whose Doric columns were the admiration of the lovers of classic architecture in that day. During the pastorate of Rev. Mr. Yeomans, in 1868, an effort was made to enlarge this edifice to accommodate the growing congregations, but in removing the walls they were found to be unfit for the purpose, and the building was taken down and the present church edifice erected in its stead. The cornerstone of this building was laid by Mr. Yeomans the day upon which he received the invitation to visit Orange with a view of taking up the work which had been so seriously interrupted by the death of his brother.

The first Session of the Church of Bellefonte consisted of Colonel James Dunlop, James Harris, Robert Boggs, and James Foster, the first two the founders and principal promoters of Bellefonte. During the pastorate of Mr. Wilson there were added to the Session at different times James Steel, George Williams, J. G. Lowrie, and Joseph Williams.



BELLEFONTE. CHAPEL.

During the pastorate of Dr. Linn there were added at different times to the Session William Alexander, Hamilton Humes, Thomas McKee, Henry Van Dyke, James Irvin, James Harris, Jr., William Baird, Thomas M. Giffen, J. H. Linn, Samuel Linn, James Harris, H. N. McAllister, E. C. Humes, and A. O. Furst. In 1873, during the pastorate of Mr. Wylie, James L. Sommerville, James A. Beaver, and Isaac Loss were added to the Session, and subsequently, during the pastorate of Dr. Laurie, J. C. Weaver, George L. Potter, and Samuel Sheffer have been duly elected and ordained as elders.

About the year 1869 new churches were organized at Milesburg and Buffalo Run, whose membership for the most part consisted of colonies from the parent church at Bellefonte. Notwithstanding these withdrawals, the church has steadily gained in membership, influence, beneficence, and activity. When Dr. Linn began his service in the church in 1809 the membership was about fifty. It now numbers about four hundred.

The first Sabbath-school organized in Bellefonte, October, 1818, was connected with this church, although called at the time "The Bellefonte Sabbath-Day School Association." John G. Lowrie was its superintendent, and remained so for many years, who, in addition to his office as elder, from the year 1805 to the year 1840, when the congregation entered its new church edifice, faithfully performed all the duties of sexton, clerk, collector, and treasurer of the congregation without charge. Dr. Linn, the pastor of the church, at times acted as superintendent, his assistants being at different times Hon. Samuel Linn, James A. Beaver, James Harris, and A. O. Furst. General James A. Beaver was elected superintendent in 1865, and continued uninterruptedly as the superintendent for twenty-two years. In 1886, in consequence of his election as governor of the Commonwealth, J. W. Gephart was elected superintendent, and has continued in that position ever since.

This church was one of the early contributors to missions, its contribution of fifteen dollars to the missionary work of the church being, in 1810, the only contribution from the Presbytery for that object. It has been faithfully instructed in the duty of Christian beneficence, and to this continued faithful instruction is due the reasonably faithful discharge of duty which is shown by its offerings for this purpose.

This sketch would not be complete without making special mention of the Ladies' Home and Foreign Missionary Societies, both of which are doing efficient service in the causes which they represent respectively, and of the Young People's Society of Christian Endeavor, which, in ad-

dition to its other work, has organized a special effort for providing for the support of a missionary in Laos.

A. O. FURST.

BETHEL.

THE church of Bethel was organized November 27, 1866; enrolled April 9, 1867. "Cottage" Church, at the same place, had been organized in 1854, but disbanded May 30, 1866. Bethel has been served in connection with Petersburg by the same pastors and supplies. B. F. Brown was an elder, also Mr. Lightner and others. Elmer Davis and L. Armstrong are the elders now. Its membership is thirty-two.

R. F. WILSON.

BEULAH.

THE church of Beulah was organized May 18, 1859, with twenty-two members, two of whom are still members,—Mr. and Mrs. G. W. McCully. William Hegarty, William McCullough, and George W. McCully were elected ruling elders.

Beulah Church is the outgrowth of a long series of dissensions in the Mount Pleasant Cross-Roads Presbyterian Church between some members of the Session and a large part of the congregation.

Previous to the organization a lot had been secured and a building committee appointed and all necessary arrangements for the erection of a house of worship. The date of the dedication of this building could not be ascertained, but it was some time in the latter part of 1860.

In the fall of 1893 the congregation began the erection of a new church building on a site in the town of Ramey. The old building was a mile from town, which had been built many years after the location of the church. This building was dedicated May 6, 1894, and was destroyed by fire January 27, 1895. The erection of a new building almost the same in design as the one burned was begun May 1, and is now nearing completion.

Rev. William M. Burchfield supplied this church a few months in 1861. Rev. A. H. Holloway served as its first pastor from 1863 to 1867. Rev. William Prideaux was stated supply from 1868 to April 1, 1872.

A call was made out October 1, 1873, for Mr. William Gemmill, a licentiate of Huntingdon Presbytery, which was accepted, and he was soon afterwards ordained and installed as pastor, and remained until June, 1887. Mr. A. L. R. Waite, a licentiate of New Brunswick, was called as pastor, and was ordained and installed by Presbytery June 12, 1888; he was dismissed April, 1889. Rev. L. L. Haughwaut was stated supply March 1, 1890, to March 1, 1891. Rev. H. D. Rex was stated supply April 1, 1892, to April 1, 1893. The present pastor, Rev. J. E. Giffen, was called December 9, 1893, and began his ministrations January, 1894; installed May 5, 1894.

Of the three original elders, G. W. McCully is still a member of Session and the clerk of Session. William Hegarty died October 23, 1890. William McCullough ceased to act June 25, 1870, on account of age and infirmity.

James Cornely, William H. Edwards, M.D., and Joseph McCullough were ordained and installed. Mr. Cornely was dismissed to Madera Presbyterian Church at its organization, June 29, 1894. Dr. Edwards was dismissed to Tyrone December 24, 1875. Joseph McCullough died May 11, 1893.

William B. Whiteside and Thomas Mathers were ordained and installed March 31, 1877. Mr. Whiteside was dismissed to Johnson City, Tennessee, November 27, 1885. Mr. Mathers fell under the power of intoxicants and was suspended June 29, 1883.

Isaac Hagerty, T. A. Prideaux, and J. C. Mullen were ordained and installed April 3, 1886. Mr. Hagerty was dismissed to Madera Presbyterian Church at its organization, June 29, 1894.

The Session now is composed of Elders McCully, Prideaux, and Mullen.

The church has sixty-nine members at the present time.

A few years after organization the congregation built a parsonage near the church building, and this parsonage was burned in March, 1894.

J. E. GIFFEN.

BIRMINGHAM AND WARRIOR'S MARK.

THE church at Birmingham was organized by the Huntingdon Presbytery on May 16, 1835. The name at the organization was the Birmingham Presbyterian Church, which name remains unchanged.

There were sixty-seven members at the time of the organization. The present membership is one hundred and eighty.

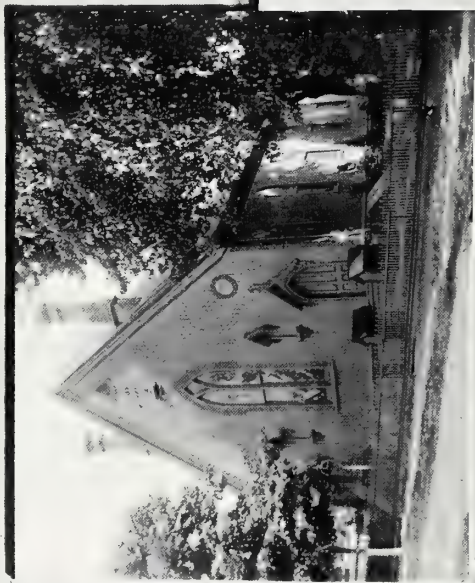
The Rev. Samuel Hill became the first stated supply in June, 1835. During his ministry the congregation undertook the work of erecting a house of worship,—a house forty-five by fifty-four feet, and capable of seating about three hundred people. This building served the needs of the congregation from 1837 to 1869, when the present church was reared.

We quote from an historical discourse preached by the Rev. S. T. Wilson, D.D., "The only memorandum of this church building which has come down to us is a record of five lines on the cover of the original book of Sessional Records in the handwriting of Mr. John Owens (for many years clerk of the Session), which says, 'The Presbyterian Church in the Borough of Birmingham was dedicated to Almighty God by suitable religious services by Rev. Samuel Hill, on the 23d day of July, in the year of our Lord 1837. And his text on the occasion was from the second chapter of Haggai, and first clause of the ninth verse, 'The glory of this latter house shall be greater than of the former.'

"When it is remembered that they were just coming up, on this happy occasion, from the old Baptist church, where they had been holding their services since the organization, to this their own new Presbyterian church, one wonders whether or not so grave a man as Mr. Hill could possibly have indulged himself in a little dry Irish humor in the selection of this text."

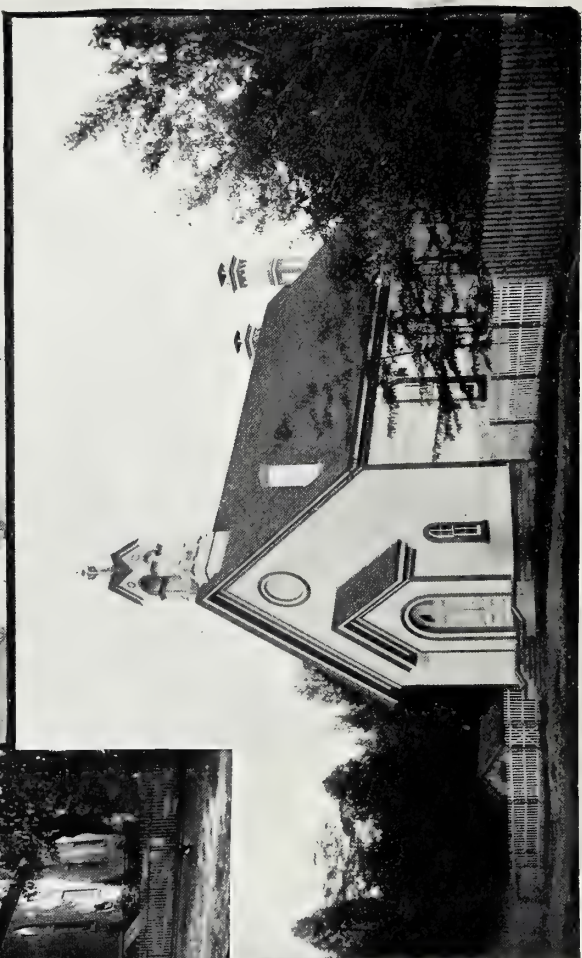
After a period of great depression and discouragement from 1845 to 1857, during which many members removed from the region or became lax in their religious duties, the church was reorganized June 12, 1858, by the Rev. A. D. Happer, D.D., a missionary from China, who was recuperating in Pennsylvania. Total membership at this reorganization forty-eight, including nine of the original sixty-seven, and sixteen received on that day. From this period Warrior's Mark has been regarded as a part of the Birmingham field.

A full history of the Birmingham Church must therefore include a record of the work at Warrior's Mark. This place, as early as 1786, was a missionary point, and was supplied by appointments from the Presbytery of Carlisle. In the records are found the names of a Mr. Caldwell, a probationer, Rev. Matthew Stevens, and Mr. Samuel Wilson, a licentiate of the Presbytery. In April, 1789, the Warrior's Mark congregation united with those of East and West Penn's Valley and Half Moon in calling as their pastor the Rev. James Martin, who continued with them



BIRMINGHAM

WARRIORS MARK CHAPEL.
This Church stands nearest the old log Church
The Parsons beyond Warriors Mark where
in the Rev. James Martin preached.



BIRMINGHAM.

for about six years, when he gave up the Warrior's Mark and Half Moon end of the charge.

During a portion of 1794 the congregations were supplied by the Rev. James Johnson, Rev. John Johnson, and two young licentiates, Wiley and McLean.

In 1796 Warrior's Mark was joined with the Spruce Creek and Sinking Valley congregations as a field to be supplied by Presbytery. In 1798 Spruce Creek and Sinking Valley united in calling a pastor for themselves, leaving out the Warrior's Mark congregation, after which it became extinct.

Without any positive data to go upon, it is supposed that during the early part of the Rev. James Martin's ministry a little log church was erected in what is now called "Dry Hollow," about two miles east of the present Valley of Warrior's Mark. This building was destroyed by a fire breaking out in "the barrens" which then surrounded the church. The site can now be identified on the farm of Mr. Ellenbarger, his log farm-house being about one hundred feet back of the point where the old church stood, his barn one hundred feet in front of it. There is an oak-tree immediately west of it, and an old unfailing spring, from which the worshippers often drank, and the only one in "Dry Hollow," about three hundred feet to the northwest.

About 1857 the Rev. John Elliott, while doing missionary work in the Presbytery, visited Warrior's Mark and, after preaching several times, consented to spend the summer laboring for the Tyrone and Warrior's Mark people.

Since 1858 Warrior's Mark has been regarded in such a sense a part of the Birmingham field as to have given to it a certain part of the public services, the Baptist people there kindly yielding the use of their church building, as they had done at Birmingham years before.

During the pastorate of the Rev. W. A. Hooper a very important addition was made to the eldership of the church. "On the 6th of January, 1862, J. R. Lowrie, Esq., son of Hon. Walter Lowrie, the first secretary of the Board of Foreign Missions, was ordained and installed in that office. With his residence at Warrior's Mark, this act of the congregation clothing him with the functions of the eldership opened the way for all his practical tact and Christian energy to work, and work effectively, in that outlying portion of the congregation."

In the fall of 1866 a pleasant and commodious chapel was completed at Warrior's Mark at a cost of about five thousand dollars. This attrac-

tive-looking sanctuary, so recently repainted and put in perfect repair, is the true successor of the old log church in "Dry Hollow," which was burned so many years ago.

The Mountain Seminary has been so closely connected with the life and progress of the Birmingham Church that a brief history of this institution is absolutely necessary.

The first and main building of the Mountain Seminary was erected by a corporation of stockholders, in 1851, on a donated tract of land comprising about three acres on the southwest slope of the Birmingham ridge.

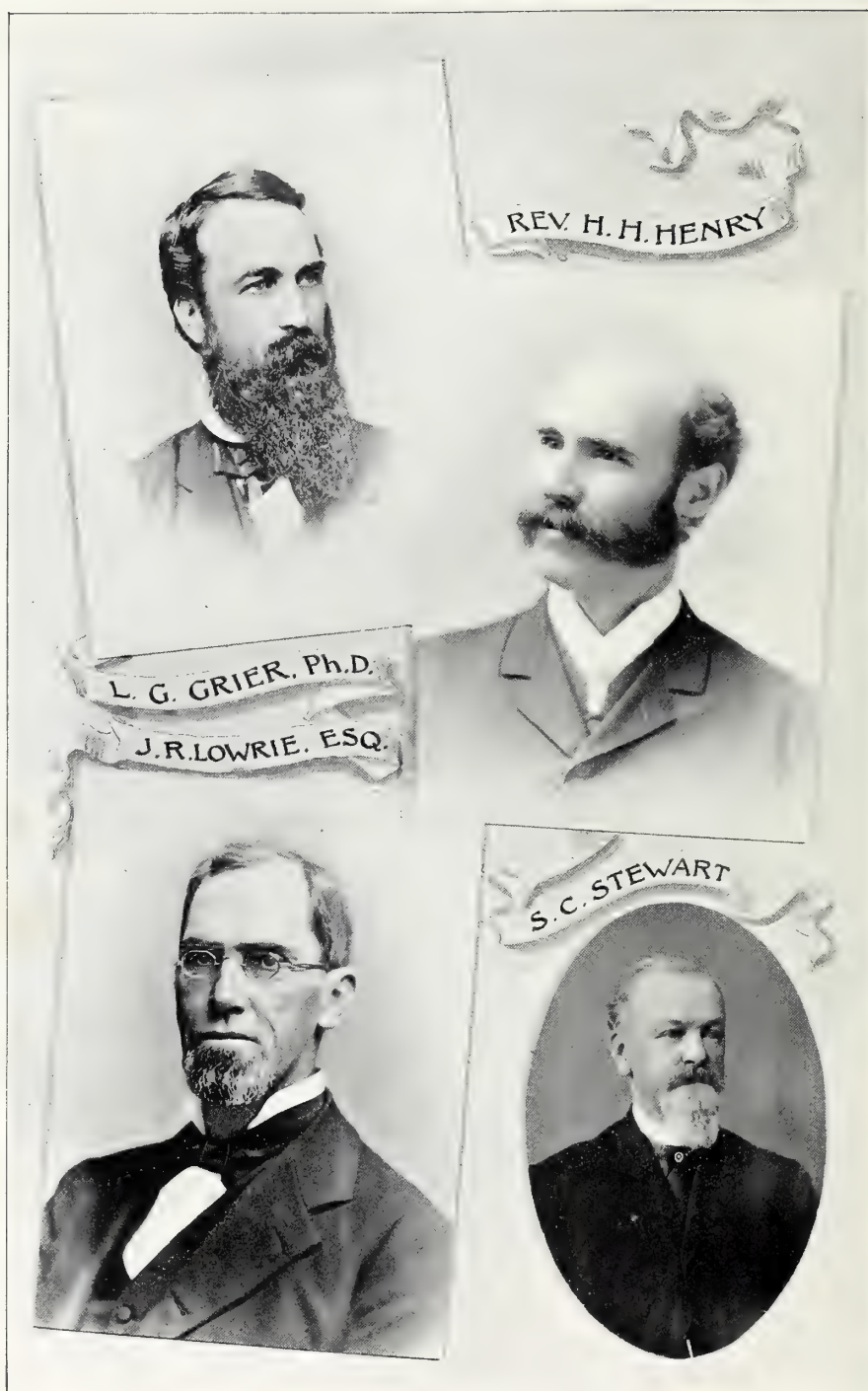
The school was opened and conducted under the principalship of the Rev. Israel Ward, but failed to sustain itself pecuniarily, and the property was sold at sheriff's sale in 1855, the purchaser being John McPherron, Sr., of Eden Valley, who resold it in 1857 to L. G. Grier, a recent graduate of Lafayette College, where he was intimately associated with Samuel Gayley and Charles R. Mills, both of whom have since laid down their lives in the Master's service in China.

With Mr. Grier came his wife and Miss N. J. Davis, a graduate of the class of 1856 in Mount Holyoke College. Large faith and small pecuniary means characterized the trio that alighted from the train October 27, 1857. Descending a steep flight of steps leading from the Birmingham station, they proceeded to cross the Juniata on a narrow foot-bridge, in lieu of the usual row-boat transportation, for the present "old bridge" had then not even an "airy habitation" in the brain of the architect.

It was not the intention of the principals to open the seminary to pupils before the following May, but an unexpected application for admittance from six girls was not refused, and the winter was spent in teaching and preparing for the formal opening in the spring.

The presence of a pastor over the village church would have assisted the new enterprise, but the church was desolate, and there was none of whom to ask counsel or prayers. Four or five sermons preached by the Rev. Moses Floyd, at the invitation of Mr. Grier, constituted all the church privileges enjoyed for at least four months. However, the May sunshine brought light. The school opened with encouraging prospects, and permission was obtained from Presbytery to supply the church with the selection of Dr. Happer, a returned missionary from China.

From this time the church and school have been so vitally connected that it is almost impossible to give the history of either separately.



BIRMINGHAM. PASTOR AND ELDERS.

A wonderful awakening resulted from his efforts in the school and church. A weekly prayer-meeting, composed of the pupils and two lady teachers, was organized, aside from the regular Wednesday church prayer-meeting, which was organized with the school and held in the school hall.

In a few weeks ten out of twelve pupils who were not professing Christians were rejoicing, though tremblingly, in a new-found Saviour, and professors, who had been careless, were rebaptized with the power of the Holy Spirit.

On the day of the reorganization of the church, June 12, 1858, Mr. Grier was chosen to be a ruling elder in the church. What his life was to the school and church can be read in the hearts of all who came under his influence.

The next term opened October 28 with an increase in the number of pupils and one addition to the faculty, a teacher of drawing.

The faithful ministrations of Dr. Happer in the church and school were followed by a deep seriousness, and subsequently, in the early part of December, during a series of religious meetings, eleven pupils began to inquire the "Way of Life," all of whom afterwards united with the church here or at their homes.

In May, 1859, Dr. Happer left for his foreign field of work, and before his departure a "Foreign Mission Band" was organized in the seminary (perhaps one of the first in the Presbytery), which has continued to the present to hold monthly meetings, and to contribute, on an average, one hundred dollars yearly to foreign missions. This Band has also representatives in the foreign and home fields,—India, Japan, China, New Mexico, Dakota. So much for the organization of the school.

The superstructure has not been unworthy of the foundation. Improvements were made as the finances permitted. Year by year more ground was purchased and beautified with rare and stately trees, until the original three acres have expanded into a hundred, and the barren hill-side of 1858 has become the beautiful park, with winding walks and shaded drives, of 1895.

The original building has been transformed by the hand of modern improvement. Four others have been erected.

The number of the faculty has been increased to seven. The courses of study have kept pace with the requirements of the times.

Three courses for graduation have been arranged, one of which is a college-preparatory, and from which pupils have entered Bucknell, the

Woman's College, Baltimore, University of Pennsylvania, Wellesley, Bryn Mawr, and Michigan University. A few boys from time to time, as special cases, have been trained for college, and have taken high rank in Williams, Wooster, Washington, and Princeton. Thousands have gone out from the class-rooms to the battle of life, some to preach the gospel of Christ, others to live it in the quiet of their homes, all, we hope, the better for the care and training of their Alma Mater.

The chosen life-work of Dr. Grier was laid down after thirty busy, prayerful years, May 8, 1887, since which time the school has been conducted on the same principles as before by Miss N. J. Davis as principal. A. R. Grier (son of Dr. Grier) is business manager.

During the ministry of the Rev. I. H. Stevenson the Session was encouraged to devise larger and better things for the Birmingham Church; and, as a result, the present sanctuary was built in 1868 and 1869 at a cost of seven thousand dollars. It is one of the neatest and best church buildings, for its cost, in the Presbytery of Huntingdon, and reflects honor not only "upon the people who bore the burden of its cost, but also upon the building committee, consisting of Messrs. L. G. Grier, S. C. Stewart, and Samuel Thompson, for the thoroughness and economy secured to them in the work."

During the ministry of Rev. S. T. Wilson, D.D., in 1876, there were two hundred and four members on the church roll, the largest number in the history of the church. The largest number of additions to the church during any one year of its existence was in 1881, when Rev. J. J. Francis, D.D., was pastor, when fifty-eight were received (forty-nine on examination and nine on certificate). Twice during this pastorate, the Church contributed over one thousand dollars for foreign missions.

At this time the church secured, through the generosity of Elders S. C. Stewart and J. R. Lowrie, the deed to the comfortable parsonage which adjoins the Birmingham Church.

The present pastor, Rev. H. H. Henry, began his work November, 1889.

At this date (1895) the Sunday-school at Birmingham is full and well manned by a corps of most earnest teachers under the superintendent, S. C. Stewart, Esq., an elder of twenty-five years' service, whose love and zeal and personal sacrifice for the church have endeared him to all its members.

At Warrior's Mark is another well-organized Sunday-school under the care of Dr. T. C. Peterson, a consecrated, enthusiastic, and devoted elder of six years' experience.

The Birmingham Church possesses a most enthusiastic Christian Endeavor Society, which is like a right hand to the pastor in all church work. The Junior Christian Endeavor Society is also a model in its way.

All missionary effort in this church is earnest and practical. The Ladies' Society at the Warrior's Mark end of the parish has the honor of having given to the Woman's Foreign Missionary Society of the Huntingdon Presbytery its efficient, whole-souled president, Miss S. R. Lowrie. For many years the sum raised in this church for foreign missions has ranged from six hundred dollars to one thousand dollars, making an average of from three to six dollars per member.

For years the Birmingham Church has been classed among the first in the Presbytery for its contributions to the boards of the church.

The faculty and students of the Mountain Seminary, who worship in the Birmingham Church, add not a little to its attractiveness by the presence of bright faces and melodious voices.

CONNECTIONS OF THE BIRMINGHAM-WARRIOR'S MARK CONGREGATIONS WITH
OTHER CHURCHES IN THE PRESBYTERY.

Year.	Churches.
1789-94	Warrior's Mark with East and West Penn's Valley and Half Moon.
1794	Warrior's Mark and Half Moon.
1796	Warrior's Mark and Spruce Creek and Sinking Valley.
1835-57	Birmingham and Spruce Creek.
1857	Warrior's Mark and Tyrone.
1858-59	Birmingham, Warrior's Mark, and Tyrone.
1859-60	Birmingham, Warrior's Mark, Tyrone, and Logan's Valley.
1861-67	Birmingham, Warrior's Mark, and Tyrone.
1868-95	Birmingham and Warrior's Mark.

MINISTERS WHO HAVE SERVED THIS PARISH.

Name.	Installed.	Dismissed.	Died.
Rev. Samuel Hill, S.S.	June, 1835.	1843.	Date unknown.
Rev. John White, S.S.	Spring, 1843.	Spring, 1848.	Date unknown.
Rev. Israel Ward, S.S.	May, 1849.	Spring, 1857.	Date unknown.
Rev. Andrew P. Happer, D.D., S.S. . .	May 6, 1858.	May, 1859.	Oct. 7, 1894.
Rev. David Sterrett, S.S.	May, 1859.	May, 1860.	Date unknown.
Rev. Joseph H. Barnard, P.	June 12, 1860.	Dec. 27, 1860.	
Rev. W. A. Hooper, P.	Nov. 17, 1861.	April 13, 1864.	
Rev. John H. Clark, S.S.	Oct. 9, 1868.	June, 1867.	Sept. 23, 1870.
Rev. Joseph H. Stevenson, P.	June 19, 1868.	October, 1869.	
Rev. Samuel T. Wilson, D.D., P. . . .	July, 1872.	Oct. 19, 1878.	Oct. 5, 1893.
Rev. J. J. Francis, D.D., P.	Nov. 19, 1879.	May 14, 1885.	
Rev. Charles E. Craven, P.	June 18, 1886.	Oct. 21, 1888.	
Rev. Harry H. Henry, P.	May 20, 1890.		

CANDIDATES FOR THE MINISTRY.

Charles A. Patton, Senior of Princeton.
 Geo. A. Dickson, '94, Washington and Jefferson.
 Walter Lowrie, '94, Princeton.

ELDERS.

James Boggs	Installed May 16, 1835.	Died February 28, 1839.
John Owens	Installed May 16, 1835.	Died July 24, 1880.
John McPherron	Installed May 16, 1835.	Died August 10, 1860.
James Wilson	Installed May 16, 1835.	Moved West 1840.
Lemuel G. Grier	Installed June 20, 1858.	Died May 9, 1887.
J. Robert Lowrie	Installed January 5, 1862.	Died December 10, 1885.
John Wrye	Installed May 31, 1868.	Died December 14, 1869.
David Rabold	Installed February 27, 1886.	Moved to Altoona, 1892.
William B. Fetterhoof	Installed February 27, 1886.	Died February 8, 1888.

PRESENT ELDERS.

Samuel Calhoun Stewart	Installed February 30, 1871.
Dr. T. C. Peterson	Installed February 24, 1889.
James Wood Smith	Installed February 24, 1889.

DEACONS.

Zaccheus Lower	Ordained September 9, 1874.	Deposed February 8, 1888.
Robert Jackson	Ordained September 9, 1874.	Dismissed March 16, 1877.
Gideon Ganoe	Ordained September 9, 1874.	Ceased October 18, 1879.
Alexander G. Morris		Dismissed April 5, 1883.
William C. Gensimore	Ordained September 27, 1874.	
Andrew Robeson	Ordained September 27, 1874.	

TRUSTEES.

Andrew Robeson	Birmingham.
Paul L. Wolfe	Birmingham.
A. R. Grier	Birmingham.
William L. Rider	Warrior's Mark.
John T. Patton	Warrior's Mark.
Gottlieb Rabold	Warrior's Mark.

TREASURER.

Andrew Robeson.

H. H. HENRY.

BRADFORD.

THE old church was built in or about the year 1830, for I heard father say he went to church there when a young man (and went bare-footed). It is situated in the middle of our cemetery; is in size twenty-four by thirty feet, and was used as a Union church by Lutherans and Presbyterians, the Presbyterians using it the last ten years it was in use for church service. We have had it repaired, and it is used for funeral services by all denominations. It is the oldest church in our township. It has been the place of many good and refreshing times, which our fathers and mothers could testify to if living, and some of us who are younger could do the same; for your humble servant made his first confession of Christ and went before the Session, a trembling boy, to answer the questions of examination, thirty years ago, with two others (ladies); one has passed over; the other lives in Lancaster.

The new church in Bigler was built about the year 1872, and dedicated on Christmas-day. It is a studding building, plastered and papered inside; size thirty-two by forty-six feet; has a vestibule, little side-rooms on each side of the vestibule, with belfry overhead, which has a bell presented by a Mr. Morgan, of Philipsburg, on account of his mother being buried in the cemetery near by.

It is seated by three rows of pews; the aisles have matting; carpet is placed around and on the pulpit. A little Loring & Blake organ is used to assist the people in singing songs of praise. A fence is built in front of the church. The yard is decorated with arbor-vitæ-trees. The church is capable of seating comfortably two hundred and fifty people. It cost about three thousand dollars, as near as I can tell.

The first pastors, from what I remembered from what my parents said, were Rev. Betts, Mervin, and Cooper. Those were, so far as I know, the pioneer preachers. They preached from about the year 1845 to 1856 or 1857. Later came Rev. Clark. About the year 1863 or 1864 came Rev. W. O. Wright (now of Milesburg), under whose ministry the church was greatly revived. About 1868 came Rev. William Prideaux (who now lives in Huntingdon), who preached for us two or three years. Then came Rev. John H. Sargent, who was our pastor till April, 1875. Then we were supplied by different ministers for one year or probably more; I cannot name them, as they are not on record, except two or three, Rev. J. H. Mathers and Rev. D. H. Campbell; the

latter was sent as a supply in October, 1876. He held a series of meetings, the outgrowth of which was a revival, when seventeen were added to the church by examination and three by letter.

We were supplied until April, 1878, when Rev. E. P. Foresman was called as pastor for our church, and installed June 7, the same year. He labored among us until the year 1883, when his pastorate was dissolved, he going west. He was followed by Rev. Harvey Shaw, who preached over a year. Then came Rev. William Kuhn as a stated supply from 1885 to 1887. He was followed by Rev. George Chappell, who preached a year in our midst, then Presbytery gave us into the care of Rev. R. A. McKinley, who broke to us the bread of life until October, 1895.

Our first ruling elders were Angus M. Gill and George J. Kylar, who were ordained about the year 1845. Francis Pearce (my father) was ordained in or about 1850, Dr. F. B. Read and S. A. Caldwell in 1871, and your humble servant in 1891.

Our church was organized about the year 1845, and since that time there have belonged to it and the organizations that have sprung from it (Woodland, Gillingham, and Pleasant Hill) one hundred members. There have been removed, by death twenty-eight, by removal forty-six, by other organizations twenty-three, remaining seven. The last figure is a sad one. Oh, I hope and pray, as the history of our church unfolds itself in coming time, our record will be better; that the good Lord, who has always opened the way for us, will still bless and revive his church.

The pioneers of our church were George S. Kylar and wife Catharine, Angus M. Gill and wife Mary, Francis Pearce and wife Hannah, John Kline and wife Elizabeth.

JOHN L. PEARCE.

BUFFALO RUN.

THE Presbyterian Church of Buffalo Run was organized pursuant to an act of the Presbytery of Huntingdon, February, 1871, by a committee of Presbytery composed of Dr. Robert Hamill and William T. Wiley, ministers, and H. N. McAllister, ruling elder. The organization consisted of twenty-seven members received from the churches of Spring Creek and Bellefonte. Joseph M. Wilson, Richard Conley, and William F. Thompson were chosen ruling elders, and were properly set apart to the sacred office.

The church has, for the most of its time since its organization to the present, enjoyed the stated means of grace, under the faithful labors of a regular pastor or a stated supply, and has gradually increased until, with all the changes, by death and dismissal, through which it has passed in these intervening years, it now numbers fifty members.

CHURCH BUILDING.

The congregation erected a neat edifice in 1870 before the organization was effected, at a cost of two thousand dollars, which was paid for and appropriately dedicated as a house of God. In this building, which has served them for twenty-five years, they still worship.

PASTORS.

The church from 1871 to 1874 was served by students from the Theological Seminary at Princeton, by occasional supplies appointed by Presbytery, and by neighboring pastors.

In November, 1875, the Rev. J. V. R. Hughes was called as pastor, and was installed on November 19, 1875. He continued to serve the church as pastor until April, 1878, when at his request the relation was dissolved.

Mr. Hughes was succeeded by the Rev. W. O. Wright as stated supply, from April, 1878, to October, 1880.

The Rev. W. C. Kuhn then served as stated supply until April, 1882. He was succeeded by Rev. William Prideaux from October, 1882, to October, 1885.

In November, 1886, Rev. George Elliott was called as pastor for one-third of his time, and, accepting the call, was duly installed. He sustained the relation until March, 1895, when he was removed by death.

These brethren each in his order did faithful work; no one more acceptably and profitably than their late pastor, Mr. Elliott, who filled his post of duty well for over nine years, and who in his death was sorely lamented by a cordial and loving people.

RULING ELDERS.

Joseph M. Wilson, Richard Conley, and William F. Thompson were chosen elders at the organization of the church in 1871. Mr. Wilson served until 1876, Mr. Conley until 1880, Mr. Thompson until 1888.

In 1876 Joseph W. Marshall was chosen, and in 1890 John P. Seibert. Mr. Marshall and Mr. Seibert constitute the Session at present. Both of

these elders have proved their fitness for the office by the prudence and fidelity with which they have served the church that placed upon them its responsibility and honor.

ROBERT HAMILL.

CLEARFIELD.

CLEARFIELD COUNTY was settled by persons of Scotch-Irish descent and of Presbyterian proclivities. The first Presbyterian preaching in this county was under the direction of the Presbytery of Huntingdon, in 1803, by Rev. William Stewart and Rev. Henry R. Wilson. For some time thereafter supplies were appointed to preach two or three times a year. In 1806 the General Assembly sent fifty copies of the Shorter Catechism to the Presbytery for distribution in this region. Chincleclamoose, or Old Town, or Clearfield, received twenty-five of these. At the request of the people in 1812, Revs. Bard, Stewart, and Linn were sent one Sabbath each into this county as supplies.

The precise date of the organization of the Clearfield Church is not obtainable. It was in existence in 1819 with Hugh Jordan and Archibald Shaw as ruling elders. The following is the succession of pastors, the first six being at the same time pastors of the Pike, or Curwensville, congregation:

Name.	Year.
Rev. Garry Bishop, M.D.	1826-1834.
Rev. Frederick G. Betts	1840-1845.
Rev. Samuel N. Howell	1845-1847.
Rev. Miles T. Merwin	1848-1853.
Rev. Samuel M. Cooper	1853-1855.
Rev. John M. Galloway	1858-1864.
Rev. James G. Archer	1865-1869.
Rev. Henry S. Butler, D.D.	1869-1884.
Rev. Russell A. McKinley, D.D., Ph.D.	1884-1895.

Of the above ministers the following died while pastors at Clearfield: Rev. Frederick G. Betts, Rev. John M. Galloway, and Rev. James G. Archer. The latter was killed in a railway disaster near Pittsburg.

Between the pastorates of Messrs. Bishop and Betts there were six



CLEARFIELD.



CLEARFIELD. PASTOR AND ELDERS.



years in which this church was supplied by home missionaries, among whom were Revs. J. B. Payne and Edmund McKinney.

The pastorate of Mr. Bishop was a day of small things. As additional means of support he had to practise medicine in connection with his ministry.

The pastorate of Mr. Betts was signalized by the erection of the first church building. Considering the difficult conditions under which he labored, he was eminently successful. He was taken away in the prime of his usefulness. His son, Hon. W. W. Betts, is still a member of the congregation, and one of Clearfield's successful business men. He has been a member of the State Senate. His family is one of the most important connected with the church.

The pastorate of Mr. Galloway was characterized by more perfect organization and considerable addition to the membership. Owing to his untimely death, the pastorate of Mr. Archer was quite brief, but nevertheless bright and prosperous. It was characterized by a precious revival, in which forty additions were had at one time upon examination. The present large stone edifice was built during his pastorate at a cost of nearly fifty thousand dollars. It was erected under the immediate supervision of Elder William Bigler, who gave about two years of his time to this work. It remains a fine monument of the zeal and devotion of this distinguished man.

The pastorate of Mr. Butler began with the occupation of the new church, which he found ready for dedication. It was attended by a steady growth and by a marked increase of the contributions to the benevolent work of the church at large. The membership increased from one hundred and ninety to two hundred and thirty-seven.

Dr. R. A. McKinley resigned in the twelfth year of his pastorate. During his term the following material improvements have been made: the large church has been refrescoed and refitted throughout, a fine pipe-organ has been procured, a new and elegant chapel and also a mission chapel have been built. A marked feature of this pastorate has been the development of two missions, greatly adding to the pastor's labors and to the influence and prestige of the congregation. The membership has increased from two hundred and thirty-seven to five hundred and twenty-six, including one hundred and sixty-nine in the missions. The congregation is now in the third year of supporting a foreign missionary, Rev. F. E. Simcox, of China.

The following is the succession of elders in the Clearfield Church:

Name.	Year.
Hugh Jordan	1818-1840.
Archibald Shaw	1818-1843.
John R. Read	1842-1856.
James Irvin	1842-1887.
Henry B. Smith	1852-1857.
William Robertson	1852-1859.
Ashley M. Hills, D.D.S.	1852.
William Merrell	1859-1861.
Moses Fulton	1859-1865.
Thompson Read	1859.
Miles Read	1865.
John F. Weaver	1865.
William Bigler	1872-1880.
James B. Graham	1872-1883.
Henry W. Park	1872-1895.
John G. Hartswick, M.D.	1872.
Prof. B. C. Youngman	1892.
Frank B. Read	1892.

One of the first elders, Hon. Hugh Jordan, was a soldier in the Revolutionary War, and served throughout the entire struggle. At the time of his death he was associate judge of Clearfield County. Another elder, Hon. William Bigler, was governor of the State, 1852-1855, and United States senator, 1855-1861.

Among present members of the congregation who have been prominent in county, State, and national affairs are Hon. William A. Wallace, who has served four terms as State senator and one term as United States senator; James Kerr, who has served one term as member of Congress and two terms as chief clerk of the House of Representatives; Hon. D. L. Krebs, who has served one term as judge of the court; and Hon. Cyrus Gordon, the leader of the choir, who is the present judge.

It is worthy of mention that the following persons have served long terms as Sabbath-school superintendents: Henry B. Smith, Dr. A. M. Hills, Prof. B. C. Youngman, and Frank B. Reed.

The present pastor, Rev. R. A. McKinley, Ph.D., D.D., was graduated from Alleghany College in 1873, and from the Western Theological Seminary in 1876. In 1889 he received the degree of Ph.D. from the University of Wooster. He came to Clearfield from Bedford, Iowa, after a seven years' pastorate. He was moderator of the Synod of Iowa South in 1880. He served three years as stated clerk of the Presbytery



CURWENSVILLE. PASTOR AND ELDERS.

of Council Bluffs. He is now the permanent clerk of the Presbytery of Huntingdon.

R. A. McKINLEY.

Dr. McKinley was dismissed from Huntingdon Presbytery, October, 1895, to accept a call from the First Church of Steubenville, Ohio.

COALPORT.

COALPORT CHURCH is about two miles distant from Irvona. It has been usually united with the latter under one charge. This church was organized on the 21st of January, 1887, by a committee of the Huntingdon Presbytery, consisting of the Rev. J. H. Mathers, D.D., Rev. William Prideaux, and Elder C. B. McKean. The new organization was composed of eighteen members, five of whom were received on examination.

W. J. Caldwell and E. R. Langill were chosen as ruling elders. The present eldership consists of W. J. Caldwell, W. F. Lydick, and W. R. Daudson.

There is a Sabbath-school consisting of fifty-eight members. A Christian Endeavor Society has been recently reorganized, and an active Ladies' Aid Society exists.

The congregation worships in a very comfortable little chapel with a seating capacity of two hundred. It cost two thousand dollars, and is free of debt.

The following is the succession of pastors: Rev. J. J. Wolf, from 1887 to 1889; Rev. F. T. Wheeler, 1889 to 1894; and Rev. William Gibb, 1895.

WILLIAM GIBB.

CURWENSVILLE.

It is to be regretted that so few records have been kept preserving the story of the earlier days of Presbyterianism in Clearfield County, and for this reason the history of the older churches must be brief and unsatisfactory.

At the present time there are no known records furnishing the date

of the organization of the church in this place. It would seem that as early as 1803 the attention of the Presbytery of Huntingdon was called to the religious destitution of this county, and the Rev. William Stuart, of Penn's Valley, was appointed "to visit Chincleclamoose," one day at his discretion and preach. A similar appointment was assigned to the Rev. Henry Wilson, of Bellefonte, and from that time supplies visited the neighborhood, preaching at various points as circumstances dictated, in private houses or in barns, the favorite places being at McClure's, two miles above, and at Bloom's barn, two miles below, Curwensville.

The earliest knowledge of the church as a distinct organization goes back to 1826, when the Rev. George Bishop, a graduate of Yale College and Princeton Seminary, was received from the Presbytery of Philadelphia, and ordained and installed as pastor of the congregations of Clearfield and Curwensville, from which he was released in 1834.

After a vacancy of six years, in 1840 Frederick G. Betts, a young licentiate, was appointed to supply the churches of Clearfield County, and in October of the same year was called to the united pastorate of Clearfield and Curwensville, where he labored till his death, January, 1845.

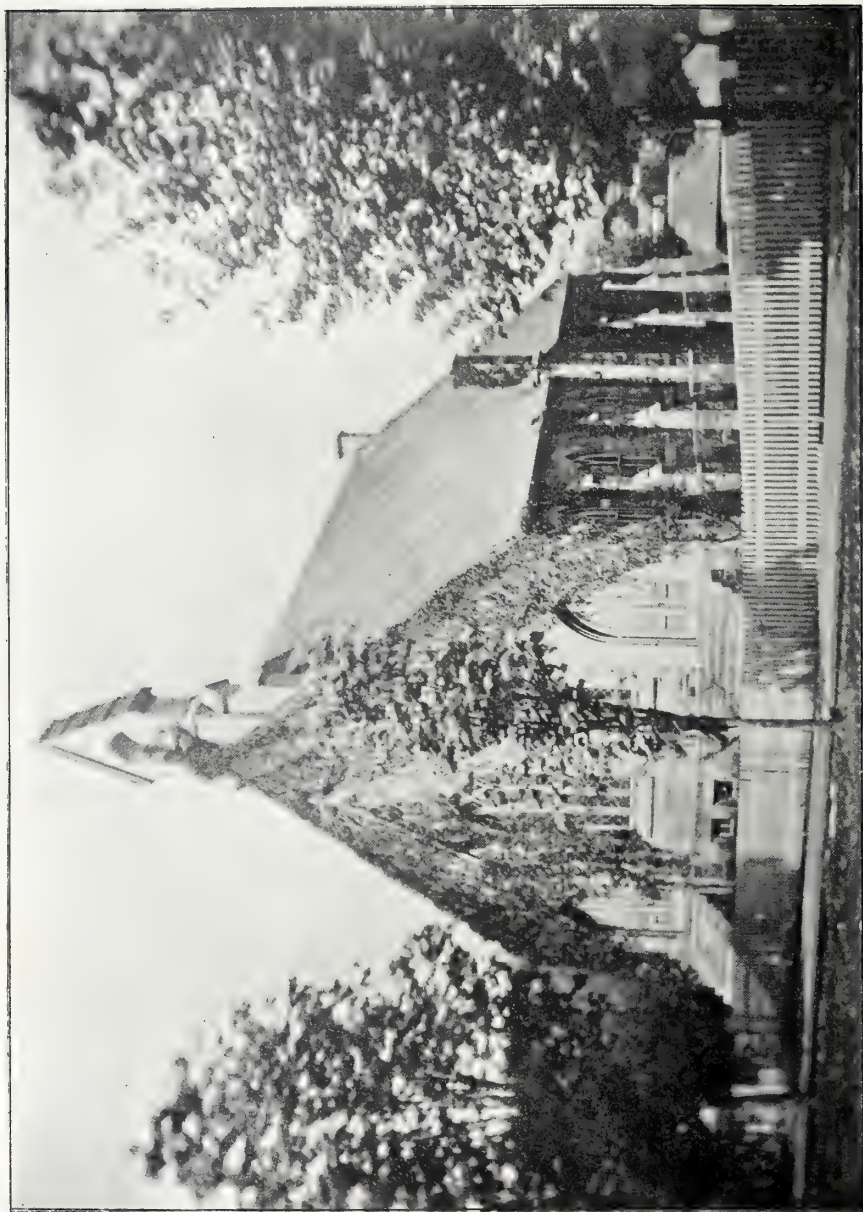
Succeeding Mr. Betts, the order of pastors occupying both pulpits is as follows:

Name.	Year.
Samuel N. Howell	1845-1847.
Miles T. Merwin	1848-1853.
James J. Hamilton (Curwensville alone)	1853-1855.
John M. Galloway	1857-1864.
Curwensville alone:	
J. E. Kearns	1866-1868.
William M. Burchfield	1869-1876.
J. C. Grier (supply)	1878-1879.
J. Q. A. Fullerton	1879-1885.
W. C. McBeth	1885-1886.
Charles Herron	1886-1893.
David Elder Craighead	1894.

Members of Session, in order, so far as known: Matthew Caldwell, James B. Caldwell, Boss Read, Henry Kunns, ordained 1866; G. Bishop Caldwell, ordained 1866 (deceased); John A. Read, ordained 1866; E. A. Irvin, ordained 1872; D. O. Crouch, ordained 1872; Jordan Read, ordained 1872; W. J. Caldwell, ordained 1872; James Spence, ordained 1872; W. N. Dyer.



CURWENSVILLE. THE MANSE.



CURWENSVILLE.

The first church building was erected during the pastorate of Rev. Garvy Bishop in 1827, and was used until 1843. It stood about two miles north of town, at a place known as McClure's Country.

Under Mr. Betts the first building on the present site was erected, in 1843, which was used until 1869, when it was replaced by the present structure, a handsome stone building in the Gothic style of architecture.

In 1879 a handsome stone manse was erected on the grounds adjoining the church, while from time to time a series of improvements have been carried on adding largely to the beauty and convenience of both properties.

Though not strong numerically nor in wealth, the church stands to-day one of the best-equipped in the Presbytery, and at the same time an illustration of the result of faithful labor and sacrifice.

D. E. CRAIGHEAD.

DUNCANSVILLE.

ORGANIZED as "East Freedom" Church in 1846, the name being changed to Duncansville June 10, 1873. It is served now and has been for many years in connection with Martinsburg, now called "Gibson Memorial" Church. Its pastors and stated supplies have been Wm. J. Gibson, D.D., Levi Risher, J. R. Sansom, Wm. Anderson, A. L. Lathem.

Those before Rev. Wm. J. Gibson the writer does not recall. The membership is sixty-two.

The elders now are Thomas Patterson and D. M. Thompson.

R. F. WILSON.

EAST KISHACOQUILLAS.

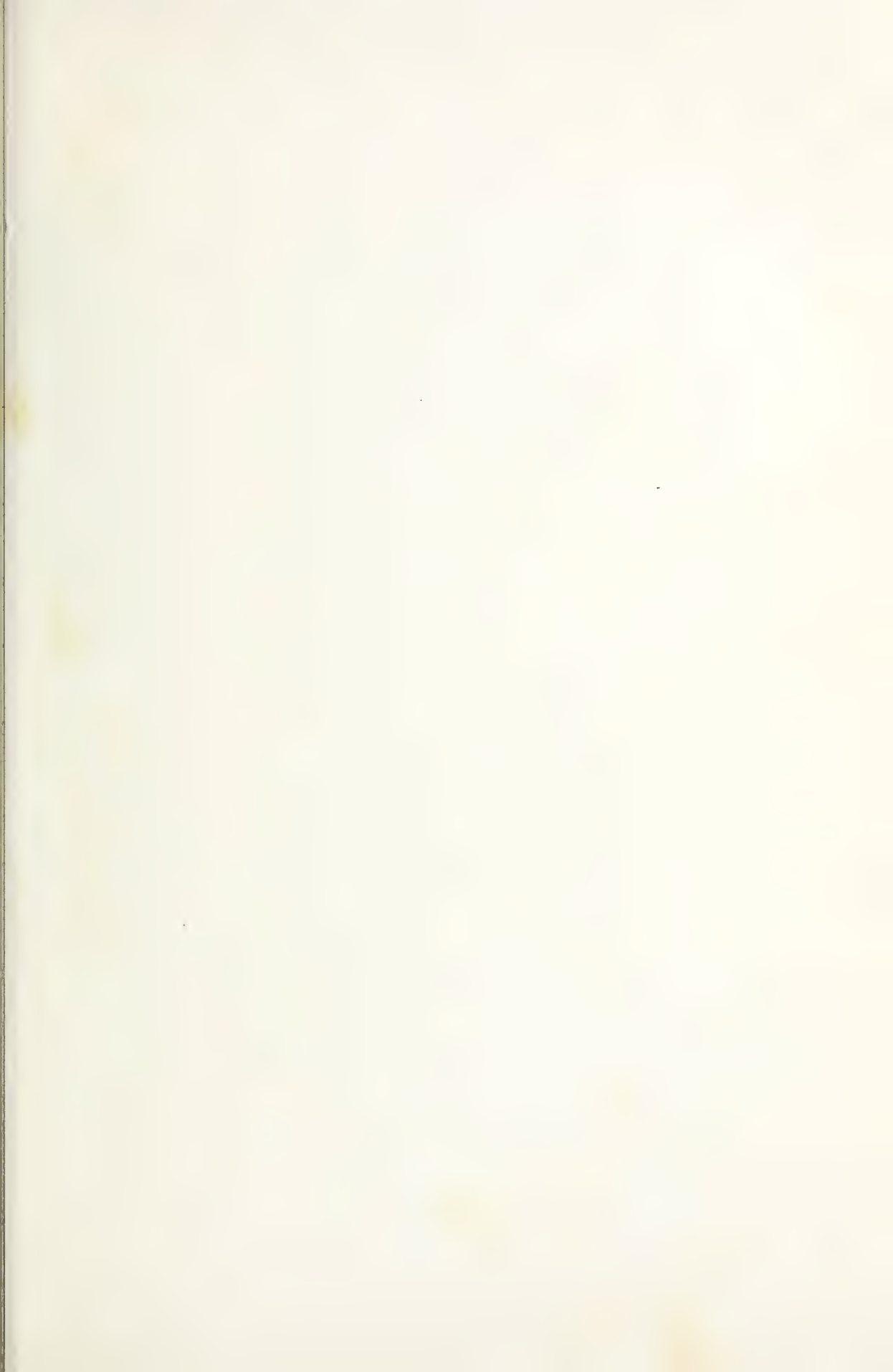
THE exact time of the organization of this church is not known, the early records having been lost. The early settlers of the valley were Scotch-Irish, and belonged to the Presbyterian Church. They were of the better order of peasantry, and brought with them the characteristics of their native land. Attracted by the beauty and fertility of the valley, they came hither as early as 1755 for the purpose of locating lands, but on account of the hostility of the Indians and the French war no per-

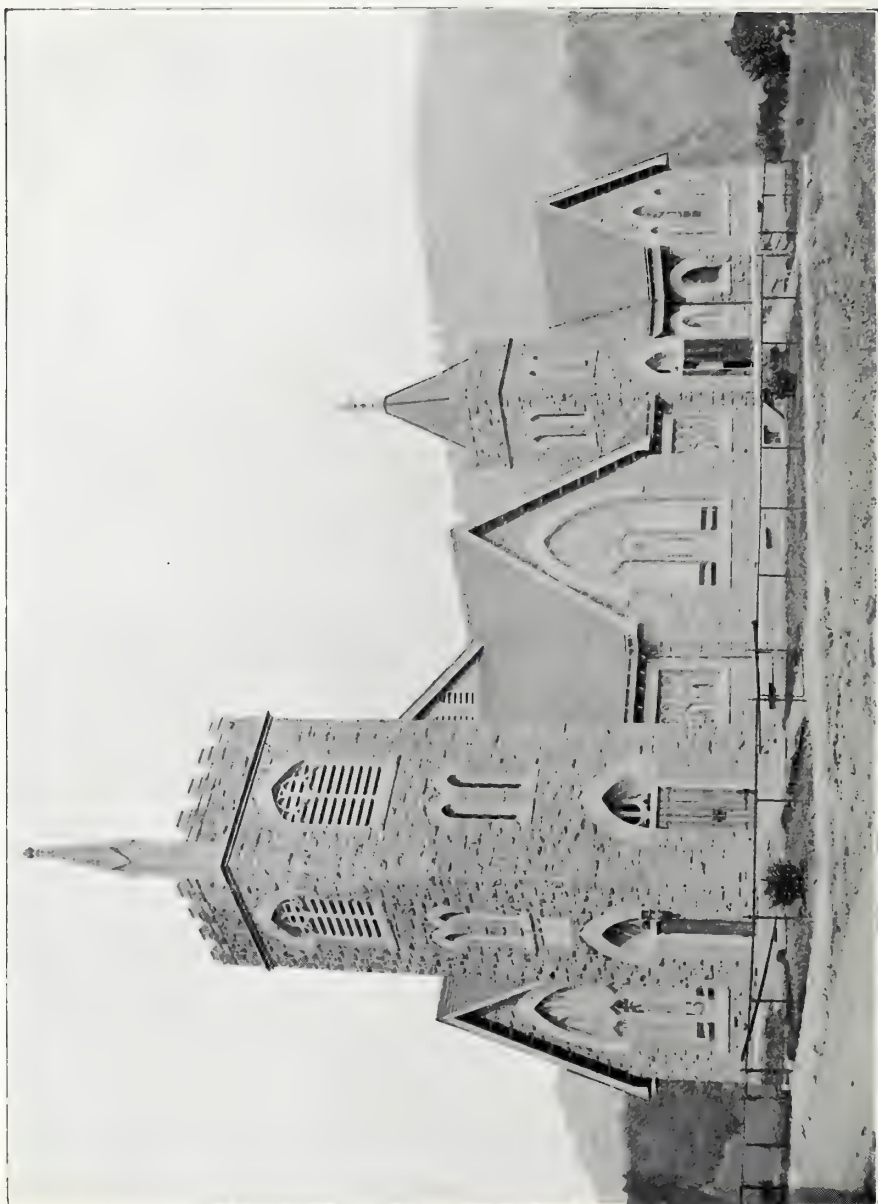
manent settlements were made until about 1765. From this year we may safely date the rise and progress of the East Kishacoquillas congregation. There was probably no formal organization, but all assembled together from time to time by mutual agreement under the leadership of their principal men for religious exercises; and thus the congregation grew in members and influence. It is not known certainly how frequently they enjoyed the ministrations of ordained ministers prior to the year 1775, but that they were then a large congregation is evident from the following extract from the diary of Rev. Philip Fithian, who preached to them on August 13, 1775, and thus writes: "There is a large society, and it makes a good appearance. We were in the forenoon in a large barn; it was too small, and we went into a fine meadow [the meadow of Judge Brown, opposite the present village of Reedsville]. I am told the people of this village are all united in religious matters, all Presbyterians, and all orthodox primitive Presbyterians too, all except eight sour unbrotherly Seceders, and a sociable and agreeable Churchman, Mr. Landrum. For supply Esquire Brown gave me 20 shillings 9 pence."

The first stated ministry enjoyed by this congregation was under the labors of Rev. James Johnston, a native of this State, a graduate of Princeton College, and a soldier of the Revolution. He was licensed by the Presbytery of Donegal October 11, 1783, and ordained by the same Presbytery August 19, 1784, and installed pastor of East Kishacoquillas. West Kishacoquillas was comprehended in his charge, although it does not appear that he was installed over the latter as a separate congregation. The call addressed to him, and still preserved, was dated March 15, 1783, sixty-nine names being appended to it, among them names yet familiar in the valley in the persons of their descendants. The call is as follows, differing from the prescribed form now in use, and yet, as all will agree, in some respects superior to it:

"MR. JAMES JOHNSTON, Preacher of the Gospel.

"SIR,—We, the subscribers, members of the United Congregation of East and West Kishacoquillas, having never, in this place, had the stated administration of Gospel ordinances, yet highly prizing the same, and having a view to the advancement of the Kingdom of Christ and the Spiritual Edification of ourselves and families, have set ourselves to obtain that Blessing among us; and therefore as we have had the Oppor-





EAST KISHACOQUILLAS, REEDSVILLE.

tunity of some of your labors in this place, and are satisfied with your Soundness, Piety, and ministerial ability to break unto us the bread of life, we do most heartily and sincerely, in the name of the Great Shepherd of the Flock, Jesus Christ, call and invite you to come and take the Pastoral Charge and oversight of us in the Lord. And for your encouragement we do promise, if God shall dispose your heart to embrace this Call, that we will pay a dutiful attention to the word and ordinances of God, by you administered, that we will be subject to your Admonitions and reproofs, should our Falls and miscarriages expose us thereto, and will submit to the discipline of the Church exercised by you agreeably to the Word of God; and also that we will treat your Person with Friendship and Respect, and behave in all things towards you as becomes Christians always should towards their Pastor, who labors among them in word and Doctrine.

"And further we are persuaded that those who serve at the Altar should live by the Altar, we do promise, in order that you may be, as much as possible, freed from worldly incumbrances, to provide for your comfortable and honorable maintenance in the manner set forth in our Subscription Papers accompanying this our Call, during your continuance with us as our regular Pastor. And in witness of our hearty Desire to have you settle among us, we have hereunto set our names this Fifteenth day of March, Anno Domini 1783.

"Wm. Brown, Jam's Scott, John Cooper, William Corbett, John McManagill, Samuel Mitchell, Hugh Martin, Matthew Taylor, Joseph Adams, William McAlvey, Wm. Harper, James Alexander, James Reed, James Glass, Thomas Brown, Alexander McNitt, Elijah Criswell, John Fleming, Alexander Brown, Edm'd Richardson, Wm. Miller, Robert Barnhill, Wm. Young, James S. McClure, Thomas Arthurs, Thomas Alexander, Samuel Alexander, Samuel Wills, William McNitt, Philip Clover, David Kelly, Arthur Buchanan, Joseph Brown, John Means, James Means, John McNitt, William Wilson, Robert McNitt, Thomas Thompson, Joseph McKibbins, James Laughlin, Robert Allison, James McCay, William Fleming, Matthew Kenney, Robert Gardner, James Reed, Robert McClelland, William Miller, Jr., Joseph Wisley, Wm. Mitchell, James Burns, John McDowell, Robert Campbell, Samuel Miliken, David Barr, Neal McManigal, Benj. Hall, Benjamin Cresswell, Henry Taylor, Elisha Cresswell, Thos. Sankey, William Thompson, John Culbertson, Abraham Sandford, John Kyle, Samuel Hower, Joseph Heslot, John Reed."

On the 22d of June, 1796, Mr. Johnston requested leave to resign his charge, and the congregations being cited to appear by their commissioners at the next stated meeting to show cause, if any they had, why Presbytery should not accept his resignation, did so appear by their commissioners at the meeting, October 5, 1796, and declared in writing and by verbal statements, "That the congregations heartily desired that Mr. Johnston should continue their Pastor, and that they would be perfectly satisfied with what ministerial duties his health would permit him to discharge. Nevertheless Mr. Johnston having given sufficient reasons, Presbytery agreed to dismiss him, and he is hereby dismissed." At the same meeting of the Presbytery the commissioners from East Kishacoquillas applied for as much of Mr. Johnston's time as the Presbytery could give them until our next meeting. Two appointments were given him elsewhere, the rest of his time being left at his own discretion. On October 4, 1797, "A Supplication" was presented "from the congregations of East Kishacoquillas and Lewistown for Mr. Thomas Hoge's time as Stated Supply till our next meeting; to each one half." On April 11, 1798, "Petitions from East and West Kishacoquillas for liberty to present a call through the Presbytery of Carlisle to the Rev. John Arnold, a member of that Presbytery, were handed in and read." Permission was granted them, and also liberty to apply to the Presbytery of Carlisle for supplies. On April 1, 1800, "A Supplication" was presented "from East Kishacoquillas for supplies, and, if possible, for the one-half of the labors of their former minister Mr. James Johnston." On October 8, 1800, "A Supplication" having been presented "from Dry Valley for a part of Mr. Johnston's labors as Stated Supply," Mr. Johnston from this time resumed his labors in East Kishacoquillas congregation, and continued as stated supply of it and Little (Dry) Valley until his death on January 4, 1820. Mr. Johnston was a popular, scriptural, and affecting preacher, a useful and beloved pastor, and a judicious and influential Presbyter. "He seems to have had a special adaptation to the settlement of difficulties among contending parties in the church. At least, he was generally appointed by the Presbytery on committees in business of this kind, and usually the chairman. This may have been out of respect to his age and sound judgment, as well as his conciliatory disposition." He died lamented by the congregation among whom he had labored for the long period of thirty-three years.

The Session consisted at this time, as far as we can ascertain, of John Cooper, Elijah Criswell, Matthew Taylor, and William Henry. The

Records of Session prior to 1830 were destroyed in the burning of a house.

The second pastor was Rev. Samuel Hill, a native of Ireland, a graduate of the University of Glasgow, and a licentiate of the Presbytery of Route. He was ordained and installed pastor of East Kishacoquillas and Little Valley October 3, 1821, having supplied them over a year previously, until his probation as a foreign minister, required by the General Assembly, had expired. He resigned on February 8, 1825, to accept a call to an Associate Reformed Church in Pittsburg, the congregations reluctantly consenting. Large additions are said to have been made to the membership of the church during his ministry.

The third pastor was Rev. James H. Stuart, of the Presbytery of Philadelphia, who was installed pastor of this church and West Kishacoquillas October 26, 1827. "His coming among them was the means of uniting them in feeling, and healing some unhappy divisions which had existed among them." He died April 27, 1829, in the midst of his labors, and was buried in the church cemetery.

The fourth pastor was Rev. James Nourse, of the Presbytery of Philadelphia, who was installed pastor of this church alone June 8, 1831, having supplied it during the winter previous. The Session at this time consisted of the following members: Robert Cooper, John Beatty, Henry Taylor, Joseph Kyle, Hugh Alexander, Thomas Reed, William Barr, and Robert Milliken. Mr. Nouse resigned in April, 1834.

The fifth pastor was Rev. Joshua Moore, who was installed June 17, 1835, and continued pastor until his death, April 15, 1854. He was a faithful pastor, distinguished for his eminent piety. His religion was a living principle, a constant habit of soul, impressing all who came in contact with him. He was for a number of years the stated clerk of the Presbytery. He died sincerely lamented by his brethren of the Presbytery and the people of his charge. He was the father of Rev. S. M. Moore, D.D.

The sixth pastor was Rev. Nathan Shotwell, from the Presbytery of Washington, Pennsylvania, who was installed June 12, 1855, and resigned in October, 1857.

From December, 1857, to April, 1858, the pulpit was supplied by Rev. George W. Robertson.

The seventh pastor was Rev. George Elliott, who was installed November 9, 1858, and continued pastor until October, 1868, when he resigned. He enjoyed in a high degree the confidence and affection of

the congregation, and amid their deep regrets ceased to labor among them.

The eighth and present pastor, Rev. Andrew H. Parker, a licentiate of the Presbytery, was ordained and installed pastor at an adjourned meeting of the Presbytery in the East Kishacoquillas Church, December 7, 1869, having supplied the pulpit from June previous. The Session at this time consisted of Henry L. Close, Charles Naginey, and Crawford Kyle. The present Session consists of John D. Barr, James R. Beatty, Francis A. Means, Robert A. Naginey, William B. Kyle, and Henry T. Reed.

The twenty-fifth anniversary of this pastorate was kindly celebrated by the congregation, June 14, 1894, with appropriate services in the church, in which Revs. Wilson, Elliott, R. M. Campbell, Kelly, Mathers, Wallace, Mateer, and Bergen, and Elders Barr, Naginey, and Woods participated, followed by a banquet in the town-hall. The pastor was presented by the congregation with a handsome silver water set, of beautiful design with suitable inscription.

The first church erected by this congregation, called "The Meeting-House," was a rough log building, one story high, without any plastering, without any floor, and without any fireplace or provision made for heating. It had windows on each side of the door, on the opposite side, and, perhaps, at each end, but the lights were small and few in number. The seats were slab benches, made of split logs, without backs. The coldest season of the year the minister had to preach, and the people came to hear him with their overcoats buttoned up to their chins; and seldom were the sermons less than an hour and a half, and often much longer. At what precise time this building was erected it is impossible to tell. Those who worshipped within its walls have long ago disappeared, and with them the memory of it; and the interesting incidents, which were doubtless associated with its history, have well-nigh perished. It was situated a little west of where the old stone church stood. To it, in its earlier history, at least a part of the congregation found it necessary to carry their firearms for the sake of protection and to guard against surprise from the Indians.

The second church building, the "Old Stone Church," large, commodious, and comparing so favorably with any erected in the surrounding country, was erected in the year 1808. It is well remembered by many with its large congregations, its two long services with intermission, and its boundaries stretching many miles in every direction.

"Its pews of obdurate pine, straight-backed and tall;
Its gallery, mounted high, three sides around;
Its pulpit, goblet-formed, half up the wall,
The sounding-board above, with acorn crowned,
And Rouse's Psalms, that erst therein did sound
To old fugue tunes, to some the thoughts might raise
Of folks antique that certes there were found.
Ah, no! I wote in those enchanting days,
There beauty beamed, there swelled the richest notes of praise."

The congregation worshipped in this building for fifty years. Near to it stood a small frame building called "The Study House." It was furnished within with a stove, stand, and a few benches and chairs. To it the minister might resort to prepare for the afternoon services. The Session also met here to discuss and arrange the business of the church, and to examine candidates for admission to membership.

The third building was the "Brick Church," dedicated June 15, 1858. The Rev. G. W. Thompson, D.D., of Lower Tuscarora, preached the dedicatory sermon, and the Rev. George Elliott led the congregation in the dedicatory prayer; Revs. Dr. Woods, John Elliott, and J. W. White being present and taking part in the services. In this church the congregation regularly assembled for divine services during a period of thirty-five years. "Church Hill," on which these three churches were erected, is a spot consecrated by many precious memories, where the congregations worshipped during one hundred and ten years.

The fourth building is the present Stone Church in Reedsville, the corner-stone of which was laid with appropriate services July 23, 1892. It was dedicated September 28, 1893, Rev. J. C. Kelly preaching the dedicatory sermon from Genesis xxviii. 17; the pastor giving a brief sketch of the history of the church, and offering the dedicatory prayer; and Revs. R. F. Wilson, R. M. Wallace, D.D., E. H. Mateer, W. H. Decker, D. W. Woods, and Ex-Governor James A. Beaver being present and participating in the services. The church is situated upon a slight eminence, commanding a delightful view of the surrounding country east and west, where its fine exterior is visible to every passer-by. It is of handsome brown-stone, from the Walton Quarries at Hummelstown, Pennsylvania, trimmed with white limestone from the State of Indiana. It is built in a very attractive style of Gothic architecture, and has a frontage of ninety-three by sixty-one feet. The interior of the church is worthy of the beautiful exterior. The cost of the building and fur-

nishing was twenty-three thousand dollars, all of which was subscribed and paid some time before the day of dedication.

The Sabbath-school of the church was organized about the year 1832. It is well attended, and has at present two hundred members. The Ladies' Foreign Missionary Society was organized April 15, 1882, with twenty-four members. Since 1884 it has contributed to home missions also. Its present membership is forty-two. The meetings are interesting and well attended. The Children's Mission Band was organized February 27, 1892, with twenty-seven members. The Young People's Society of Christian Endeavor was organized June 20, 1893, with twenty-six charter members. Its present membership is sixty-seven, fifty-two of which are active and fifteen associate members. Twenty of the associate members united with the church during the past year. Their meetings every Sabbath evening are well attended, and increased zeal and a deeper spiritual warmth are manifest.

Among the children of the church who have gone out from it into the ministry are Rev. John Fleming, missionary to the Creek Indians, and an earnest, faithful laborer in the home mission field for over fifty years; Rev. William Reed, missionary to India in 1833; Rev. Matthew B. Hope, M.D., D.D., missionary at Singapore, Corresponding Secretary of the Board of Education, and Professor of Belles Lettres and Political Economy in the College of New Jersey; and Rev. Samuel M. Cooper, pastor of Lick Run Church, and for some years stated supply at Clearfield, Little Valley, etc.

The sketch of the East Kishacoquillas Church would be incomplete without a brief notice of the old graveyard adjoining the site of the churches on the hill. Here sleep those who first settled among the hills which surround us on every side, the stroke of whose axe first broke the stillness of the forest, the ancestors of many in the community. Here lie three of the pastors of the congregation, and all around them rest the remains of persons who listened for many long years to their earnest, instructive teachings. Tradition says that the first funeral was that of a child; that the burial was interrupted by an alarm of Indians; that the settlers hastened to defend their homes, leaving one of their number to fill up the grave. Sacred spot, crowned with growing cedars as if to represent the unfading remembrance of the departed in the hearts of those who survive.

ANDREW H. PARKER.

EVERETT.

A FEW Presbyterian families seem to have been among the first settlers in and about Everett, or Bloody Run, as the village was then called. Rev. John McElheny and others preached to them occasionally, first in Mr. Samuel Tate's barn, then in the old Union Church (long since gone), and afterwards in the school-house.

About the year 1842 Mr. Samuel Tate deeded to the Presbyterian and Lutheran congregations a lot of ground, on which they at once built a house of worship. Lutheran and Reformed ministers preached in this, but the meagre records of the church say nothing of a Presbyterian minister filling the pulpit till about the year 1866, when Rev. A. V. C. Schenck, of the Bedford Church, began to preach at intervals of perhaps three weeks.

In the year 1868 Rev. R. F. Wilson, another pastor of the Bedford Church, began to preach in Everett on alternate Sabbaths. On the 5th of May, 1874, an organization was effected by a committee of the Presbytery of Huntingdon, the number of members in the new organization being twenty. The church continued to form a pastoral charge in connection with the Bedford Church till the year 1884. Rev. R. F. Wilson continued to serve the church as stated supply until 1878. He was followed by Rev. John R. Henderson, 1878-1881, and he by Herbert D. Cone, 1882-1883.

In 1884 the church's connection with Bedford was severed, and Rev. D. W. Hutchison was installed pastor. He remained in this relation for about one year. The pulpit was supplied with more or less regularity by Presbytery till December 6, 1887, when Rev. W. H. Schuyler, Ph.D., was installed pastor for one-half his time, and continues in that relation to the present time (1895).

The church's growth has been slow, due chiefly to the fact that it is in a region well occupied by other denominations, to which the people, by birth and education, are more inclined; yet the little company of Presbyterians were early on the ground, and, feeling that they can better serve the Master in the church of their choice, they are zealous to maintain their own organization. Present membership forty-seven.

W. H. SCHUYLER.

FRUIT HILL.

THE few people who lived in these parts of Clearfield County while as yet a dense forest of fine timber no doubt enjoyed occasionally the preaching of the gospel previous to 1835. But in the summer of that year Revs. David McKinney and Samuel Wilson, of honored and precious memory, at their own suggestion and by appointment of Presbytery, labored most successfully among them for four weeks or more, preaching in barns and private dwellings as opportunity and convenience afforded.

From that time on the people in the vicinity of Fruit Hill held their meetings and Sabbath-school in a log barn belonging to Mr. James McNeel, Sr., he being superintendent of the latter.

In the spring of 1839 application was made to Presbytery for a church organization, which was granted. Thus Fruit Hill Church was organized in the above log barn, with thirty members, on August 23, 1839, by Rev. Hill and Elder John Owen as a committee from Huntingdon Presbytery.

Here this little band of Christian pioneers still worshipped and enjoyed the preaching of the word as Presbytery could supply them. But steps were taken meanwhile towards building a church, located where the cemetery now is, and it was completed by the fall of 1841, having cost the members only fifteen dollars in money.

During the period of seventeen years up to 1856 the church had been served with preaching in connection with Mount Pleasant Church and other appointments for one-fourth or one-third or one-half time, as it happened; but on October 6, 1856, at a congregational meeting, they decided to go alone, subject to Presbytery, and support a man for his full time. This step was one of the most memorable events in the history of the church. That man of God, Rev. George W. Thompson, D.D., was present, had been preaching and holding communion for them, and by his eloquence and power and persuasiveness he fired the heart of the people with such enthusiasm that they, then and there, raised by subscriptions eight hundred dollars for that purpose. At a subsequent meeting they fixed the minister's salary at that amount. Four years later, on March 26, 1860, they decided to build or to buy a parsonage for the minister, and raised four hundred and fifty dollars by subscriptions for it, which they applied on the purchase of property, in the village of Ansonville, nearly one and one-half miles from the church.

The next great movement was to build a new church, the old being now altogether too small for the congregation. The new church stands

directly opposite where the old church stood, built during the pastorate of Rev. David H. Campbell, and dedicated on May 29, 1878. Its entire cost was seven thousand four hundred dollars, sixteen hundred of which was provided for on the day of dedication. It is a large brick and stone building, with seating capacity for six hundred people, and a basement for a lecture and Sabbath-school room. It is so large owing to the fact that it was then the only church in this section of country, except a Baptist church at Ansonville and a Lutheran church at New Millport. People of all denominations would come long distances on every Sabbath day and worship in its courts.

Since 1878 other churches and chapels have been built at Madera, Glen Hope, Irvona, Berwindale, Ansonville, Gazzam, Kerrmoor, and New Millport, drawing largely on Fruit Hill, so that the attendance on Sabbath is not now, or as yet, as large as it used to be; still the church reported one hundred and ninety-four members to Presbytery, April, 1895.

Glen Hope Church was organized from Fruit Hill on February 17, 1878. Berwindale Church was built during the ministry of Rev. E. P. Foresman, and dedicated on November 19, 1893. Its entire cost was thirteen hundred and forty-eight dollars and fifty-three cents. It has elders and trustees and regular services of its own, but all connected with and a part of Fruit Hill Church.

The church has enjoyed several very precious revivals since its organization; but the two most remarkable took place, one during the ministry of Rev. William Birchfield, the other while Rev. D. H. Campbell was pastor. As many as five hundred and sixty-three have been received into the church, an average of more than ten for each year of its existence.

MINISTERS WHO HAVE SERVED THE CHURCH.

Name.		Year.
Rev. Frederick G. Betts	Supply.	1840-1843.
Rev. William J. Murphy	Supply and pastor.	1844-1847.
Rev. Alexander Boyd	Supply and pastor.	1848-1852.
Rev. James J. Hamilton	Supply.	1853-1855.
Rev. N. S. Conklin	Supply.	1857-1858.
Rev. Thomas Stevenson	Supply.	1859-1861.
Rev. William M. Burchfield	Pastor.	1863-1869.
Rev. N. G. Newell	Supply.	1870-1872.
Rev. John McKean (for about six months) .		1873-1874.
Rev. David H. Campbell	Pastor.	1875-1884.
Rev. William W. Woodend, D.D. (for six months' supply).		1885.
Rev. William Anderson	Supply.	1886.
Rev. Edmund P. Foresman	Pastor.	1886-1893.
Rev. Robert George Williams	Pastor.	1894.

ELDERS.

Name.	Installed.	
John Thomson	August 23, 1839.	Deceased.
James McNeel, Sr.	August 23, 1839.	Deceased.
Robert McCracken	August 23, 1839.	Deceased.
Robert Patterson	August 23, 1839.	Deceased.
Joseph Patterson	August 23, 1839.	Deceased.
John Thomson, Jr.	February 12, 1853.	Deceased.
Benjamin S. Roberts	February 12, 1853.	Deceased.
John Hunter, Sr.	February 12, 1853.	Deceased.
Robert Liddell	October 9, 1855.	Deceased.
William A. Bloom	February 20, 1870.	
John G. Wilson	March 6, 1870.	
John Witherow	November 15, 1874.	
Robert M. Johnston	November 15, 1874.	
Reuben Caldwell	November 15, 1874.	
John G. Glasgow	December 10, 1882.	
John M. Hunter	December 10, 1882.	
Reuben J. Rex	January 20, 1883.	
William Witherow	April 1, 1888.	
Conrad Bloom	April 1, 1888.	
Samuel H. Witherow	October 21, 1894.	
John Newton McCord	October 21, 1894.	
Abraham Bloom	October 21, 1894.	
Hezekiah Patterson	October 21, 1894.	

R. G. WILLIAMS.

GIBSON MEMORIAL (MARTINSBURG).

THIS church was organized as "Martinsburg" Church, April 8, 1835; but after the death of Dr. Wm. J. Gibson, a pastor, and the erection of a new church, the name was changed to "Gibson Memorial" in 1887. The pastors and supplies in later years were those named as serving Duncansville for the most part, as the two churches were connected in the same charge. The present elders are David F. Heffly, Martin Grafins, and Wm. Roberts, and the membership is fifty-five.

R. F. WILSON.

GLEN HOPE.

THIS church was enrolled by the Presbytery April 13, 1887. John G. Glasgow and Reuben J. Rex are its present elders, and its membership is twenty. It has only occasional services, from neighboring pastors or supplies.

R. F. WILSON.

HOLLIDAYSBURG.

As Presbyterians were among the earliest settlers of the Juniata Valley, so the Presbyterian churches were the first which were then organized. As early as 1768 the Hollidays, Adam and William, left the Conococheague, came to the Aughwick Valley, where Shirleysburg now is, and thence to the site of Hollidaysburg. There was an old path which led from Kittanning, on the Allegheny River, across the Allegheny Mountains, through the gorge now known as Kittanning Point, past Hollidaysburg, Frankstown, and Alexandria, and continued in an easterly direction till it reached Philadelphia. In those early days it was travelled by the Indian and the trader with his pack-horse, and it is said that, thus used for many years by thousands, traces of its existence are discernible at this day. It had existed prior to 1756, when Colonel John Armstrong, from Cumberland County, with his regiment of three hundred and fifty men, made his celebrated expedition to the town of Kittanning, in the county now named in his honor, to punish the Indians who had been engaged in the Juniata Valley massacres. He followed this path, and for a short period encamped in the flats forming the present site of Gaysport. Thus Hollidaysburg lay upon this path, and Adam Holliday, who was a lieutenant of one of the companies, was perhaps the first Presbyterian who set foot upon the territory forming the bounds of this church. In 1768, with his brother William, he returned and located warrants for a large body of land at this place and commenced a settlement. He was followed by others, principally Scotch-Irish immigrants, and thus at that early day the Presbyterian element became the dominant one. The frequent invasion of their settlements by the Indians, who contested, step by step, the approach of civilization into their wilds, resulted in a destruction of property and loss of life that would have

disheartened any others than those hardy pioneers, who with their courage, their faith, and their Bibles withstood this harassing and bloody warfare until peace brought rest and a cessation from ceaseless vigilance.

During these troublous times the public worship of God was not wanting. The first preaching of the gospel, it is said, was by Colonel Armstrong's chaplain, Rev. Charles Beatty, at or near McCahan's mill, west of Gaysport. Subsequently, Rev. Dr. King, from Mercersburg, preached at the home of William Holliday, and he was followed by Rev. Mr. McDougal, of Path Valley. These gentlemen were sent here by the Presbytery of Carlisle, which then embraced all this portion of the State. In 1784 a building of a temporary character for use in summer was erected at the spring north of Frankstown, near the home of the late Joseph Hileman, and for a number of years the colonists worshipped without molestation; and thus, under the ministrations of McDougal, John Johnston, of Huntingdon, Matthew Stevens, and others, they fed their faith and received the emblems of their Saviour's sacrifice and love.

In 1788 the church was organized and a building erected for permanent worship within the bounds of the present cemetery. Rev. David Bard, who came from Leesburg, Virginia, was the first pastor, and the church was known as the Presbyterian Church of "Frankstown," though it was changed to "Hollidaysburg" in 1845. That place (Frankstown) was settled in 1750, and was named after a German trader, Stephen Franks, and was the oldest settlement on the Juniata River. Afterwards, as Hollidaysburg became the head of canal navigation and grew rapidly in population, a large brick church was built there on the site of the present church, and was used by a constantly growing congregation until 1869, when the present large and magnificent edifice was completed, though it was not dedicated until December 25, 1887.

Mr. Bard continued as pastor until 1799, when he resigned. Mr. Bard for many years represented this district in Congress, and was a member at the first meeting of that body. While he was probably one of the few fitted by education for this office, it interfered with his pastoral duties and possibly induced him to relinquish them. He was popular both as a pastor and a politician, and always manifested a true Christian zeal in his ministry.

He was one of the eleven original members of the Presbytery which was organized in April, 1795, and this church was therefore one of the eleven original churches of the Presbytery. Thomas McCune and James





HOLLIDAYSBURG.

Smith, grandfather of the late Elder Thomas Smith, were the elders of the church in 1788.

Mr. Bard's resignation in 1799 was accepted by Presbytery. On the 12th of March, 1815, while on his way home from Congress, he died at Alexandria, and his remains now lie in the cemetery of Sinking Valley, where he resided.

After his death the church was without a pastor for almost seventeen years. What were the causes which produced this result we have not found recorded, but it fell into a state of disorganization, and no pastor was, during all that time, called to fill the pulpit. In February, 1816, Rev. James Galbraith, of the Presbytery of Redstone, visited the congregation by invitation, and a call being presented to him, he was received as a member of the Huntingdon Presbytery and pastor of this church. One-third of his time was also given to the church at Williamsburg. He continued the pastor until the fall of 1834, when the relation was dissolved.

Mr. Galbraith, born in 1783, was the son of Robert Galbraith, Esq., a lawyer in Pittsburg, and it is said was a graduate of Jefferson College. He was ordained in 1810, and was pastor of the Mahoning Church in Indiana County until he came here.

He is remembered as a well-educated man, a great reader, a "good historian," and as possessing a remarkable memory. He was very companionable, and exhibited traits that made him widely known. His preaching was instructive, and he was a faithful and zealous workman. His contemporaries were men who were conspicuous in this early period of the church, such as James and John Johnston, Morrison, Bryson, Linn, Grier, Hutcheson, and others. Of these, Rev. John Hutcheson was known as the theologian of the Presbytery and Rev. Isaac Grier as having no superior in the State as a teacher of the Latin and Greek languages. He was also the father of the late Robert C. Grier, eminent as a judge of the Supreme Court of the United States.

In 1834 the General Assembly was controlled by that portion of the church afterwards known as "The New School." The minority, after the adjournment of that body, adopted a certain paper entitled "The Act and Testimony," which recited that certain teachings throughout the limits of the church were contrary to the doctrines of the Confession of Faith and Catechism, and sent it down to the Presbyteries for their consideration. The Huntingdon Presbytery adopted it by a considerable majority, and Mr. Galbraith voted to approve the declarations contained

in the paper. This not only indicated his own loyalty to the standards of the church, but the Presbytery also thus early exhibited a conservatism which has since been consistently maintained.

Mr. Galbraith was in 1834 succeeded by John A. Dunlap, a licentiate commissioned by the Board of Domestic Missions. Being in feeble health he was not ordained, but served the congregation for a period of three years. In 1837 he went to Cincinnati, and associated himself in the editorial management of the *Western Presbyterian* with Rev. W. D. Smith. We have not been able to trace his subsequent career.

In 1838 Rev. William J. Gibson was called from Philadelphia to the pastorate of the church. This relation was dissolved in 1841, and Dr. Gibson removed to a number of other churches, and finally became the pastor at Duncansville, which was his last charge. He retired from his clerical duties in 1880, and the act was made the occasion of the churches in the Presbytery manifesting their affection for him and appreciation of his services by a visitation at his home in November, 1880, and the presentation of a purse containing over fifteen hundred dollars. He died at Duncansville in October, 1883.

He was in his day a typical Presbyterian minister. He was known for his orthodoxy, was sound in his faith and teachings, and tolerated no shortcomings in the candidates subjected to Presbyterian examinations. To many of them he was a source of terror, but this unnecessary alarm fortunately proved an incentive to greater effort and more scrupulous accuracy. His massive form was for many years a familiar sight on the Presbyterian floor. His labors, usefulness, and learning will long be remembered.

Rev. David McKinney was called in 1841, and he served the church until 1852, when he laid down his charge to assume the editorial management of the *Presbyterian Banner*, since become a highly-successful publication. Dr. McKinney's name was eminent in the church. He was studious, industrious, and erudite. His sermons were models of composition, and in their teaching of the gospel were analytic, clear, and strong. We recall no effort at embellishment, but his presentation of the truth of his text left little to be said and nothing to be misunderstood. He died at Sewickley, Pennsylvania, in the year 1879. His son, Rev. I. N. McKinney, became a professor of Latin in Jefferson College, where he remained for one year, and died about three years afterwards at Sewickley. Rev. William W. McKinney, D.D., one of the editors of the *Presbyterian*, is also a son.

Rev. David X. Junkin, D.D., succeeded Dr. McKinney in 1853, having been installed in that year. He was a brother of the well-known Dr. George Junkin, received a collegiate education, and was first ordained a minister of the gospel in the year 1835. He then became the pastor of the First Presbyterian Church of Greenwich, New Jersey, where he served for seventeen years. For two years and a half after that he labored as pastor of the "F" Street Church of Washington, D.C. Thence he was called to this church, and remained until December, 1860, when at his own request the relation was dissolved. Subsequently, he acted as a chaplain in the United States navy for a season, during the War of the Rebellion, and afterwards removed to New Castle, Pennsylvania. He died in the year 1880 at Martinsburg, West Virginia.

He was a highly-educated and cultured man. In his preaching he was incisive and eloquent. The resources of his reading and study appeared upon every page of his carefully-prepared sermons, and his intellectual strength gave a vigor to his thought and language possessed by few ministers of his day. He was quick to discern any encroachment upon his rights, and the rights and teachings of his church, of which he was a zealous defender, but he was genial and sunny, and the warmth of his manner and the graces of his conversation won him deserved admiration from all who met him.

After the departure of Dr. Junkin the pulpit was supplied by Rev. David Sterrett, of Carlisle, until August, 1861, when Rev. David H. Barron, of the Mount Pleasant Church, in the Redstone Presbytery, was elected pastor. Though his ministry began in September he was not installed until November, 1861. He is still the pastor of this church. He is one of the oldest members of the Presbytery in point of residence, and no one is better known in the annual meetings of that body. His faithful devotion to duty, his scrupulous adherence to the preaching of the gospel only, and his scholarly attainments, directed by his great ability, have made him widely known, and have procured him great success as a spiritual teacher, and given him a long career unbroken by the slightest discord in his pastoral relation. He is the only living one of this church's pastors. We forbear to speak further of him at this time. Dr. Barron received the honorary degree of D.D. from Washington and Jefferson College in 1885.

The Church of Hollidaysburg is the *alma mater* of churches. The first of her offspring was the Duncansville Church, which went off in 1845. Again, in 1850 and subsequent years, many of her members went

to make the congregation of the First Presbyterian Church of Altoona, and the expansion of that church has led to the organization and existence at this time of the Second and Third Presbyterian Churches of Altoona, and to them may, perhaps, be added the Broad Street and Juniata Churches.

To the ministry this church has contributed Rev. Samuel T. Wilson, D.D., Rev. I. N. McKinney, Rev. James Smith, Rev. William W. McKinney, D.D., Rev. Paul D. Gardner, and Rev. John W. Simpson.

The church edifice, including the chapel, with sexton's residence, stands upon a square of ground at Penn and Walnut Streets, and cost about sixty thousand dollars. The parsonage, a large and commodious house on the opposite corner, is valued at eight thousand dollars.

The Hollidaysburg Male and Female Seminary, founded by members of this congregation in 1866, occupies the square immediately opposite the church, and is a highly prosperous institution. Rev. Joseph Waugh and Dr. R. S. Hitchcock, Presbyterian ministers, conducted the school during nearly all the period of its existence.

It is manifest from this review of this church's history that it has been a potent agent in the civilization of this region. It began when the settler's axe and rifle attacked the forest and the savage which opposed the white man's advance. Religion and courage came hand in hand with these Presbyterian settlers, and to-day, amid this teeming population and these surrounding evidences of commerce, industry, and wealth, that same faith permeates the mind that directs this mighty advance, and largely dominates the actors of the day.

Many men of usefulness, intelligence, and eminence have gone out from this church to fill positions of duty and honor, and it is known that the preaching of the gospel of Christ from the pulpit of this church, during this century, has borne a fruitage that not only attests the piety and devotion of its servants, but gave at least some glory to the name of Him of whom they were the honored heralds.

ELDERS OF HOLLIDAYSBURG CHURCH.

Thomas McCune	Ordained 1788.
James Smith	Ordained 1788.
Alexander Fulton	Ordained 1800.
Alexander Waugh	Ordained 1800.
John Blair	Ordained 1816.
James Robison	Ordained 1816.
James Smith, Jr.	Ordained 1816.



HOUTZDALE.

Isaac Rosebaugh	Ordained 1816.
Joseph Patton	Ordained 1816.
Alexander Knox	} Record lost.
Thomas B. Moore	
John B. Riddle	
John G. McKee	
John Lytte	Ordained 1841.
Jonathan Hamilton	Ordained 1842.
John McCartney	Ordained 1842.
Joseph Smith	Ordained 1842.
Charles Wilson	Ordained 1842.
William C. McCormick	Ordained 1842.
Samuel Moore	Ordained 1842.
James D. Rea	Ordained 1854.
William R. Finley, M.D.	Ordained 1854.
Joseph Dysart	Ordained 1854.
Thomas Smith	Ordained 1855.
Robert R. Hamilton	Ordained 1855.
Hon. Samuel S. Blair	Ordained 1868.
Crawford Irvin, M.D.	Ordained 1868.
Hon. Augustus S. Landis	Ordained 1868.
Robert Riddle	Ordained 1868.
Professor James A. Stewart	Ordained 1891.
John T. Akers	Ordained 1891.
John Cree	Ordained 1891.
Robert W. Smith	Ordained 1891.

AUGUSTUS S. LANDIS.

HOUTZDALE.

PRESBYTERIAN services were first held in Houtzdale, in 1870 and 1871, by Rev. William Prideaux, then serving the Beulah Church. In 1873 occasional services were held at Houtzdale by Rev. William Gemmill, pastor of Beulah Church. In 1874 regular services were held every two weeks, meeting in what was called the "Union Church," under the care of the Methodist Episcopal brethren.

Upon request made to the Presbytery of Huntingdon, a committee was appointed April 13, 1875, to organize a Presbyterian church at Houtzdale, if the way be clear. The Revs. W. Gemmill and N. A. Miller, and Elder George W. McCully, were that committee. They met at Houtzdale, July 17, 1875, in the "Union Church," and organized a church to be known as the "First Presbyterian Church of Houtzdale, Pennsylvania." Nineteen members united in the organization, of whom all but

two were received by letter. Peter Cameron, James Blades, and William Watchman, all being elders from the Arnot Church, Presbytery of Wellsboro', were elected elders. A goodly number of the members were from Arnot also.

W. Gemmill served the church as stated supply until 1878, when the congregation having erected and dedicated a new house of worship, the present one, they called him as pastor for one-half of his time, thus joining with Beulah in his support. Rev. W. Gemmill continued to serve the church as pastor until July, 1887. During his pastorate one hundred and ninety-six members were added to the church.

Rev. A. A. Bird was engaged as stated supply for half his time in July of the same year. On September 25, 1887, the church separated from Beulah and engaged Mr. Bird as pastor, who continued to serve the church until October, 1891. During this time one hundred and fifty-seven members were added to the church, and there was a corresponding increase also in the Sabbath-school.

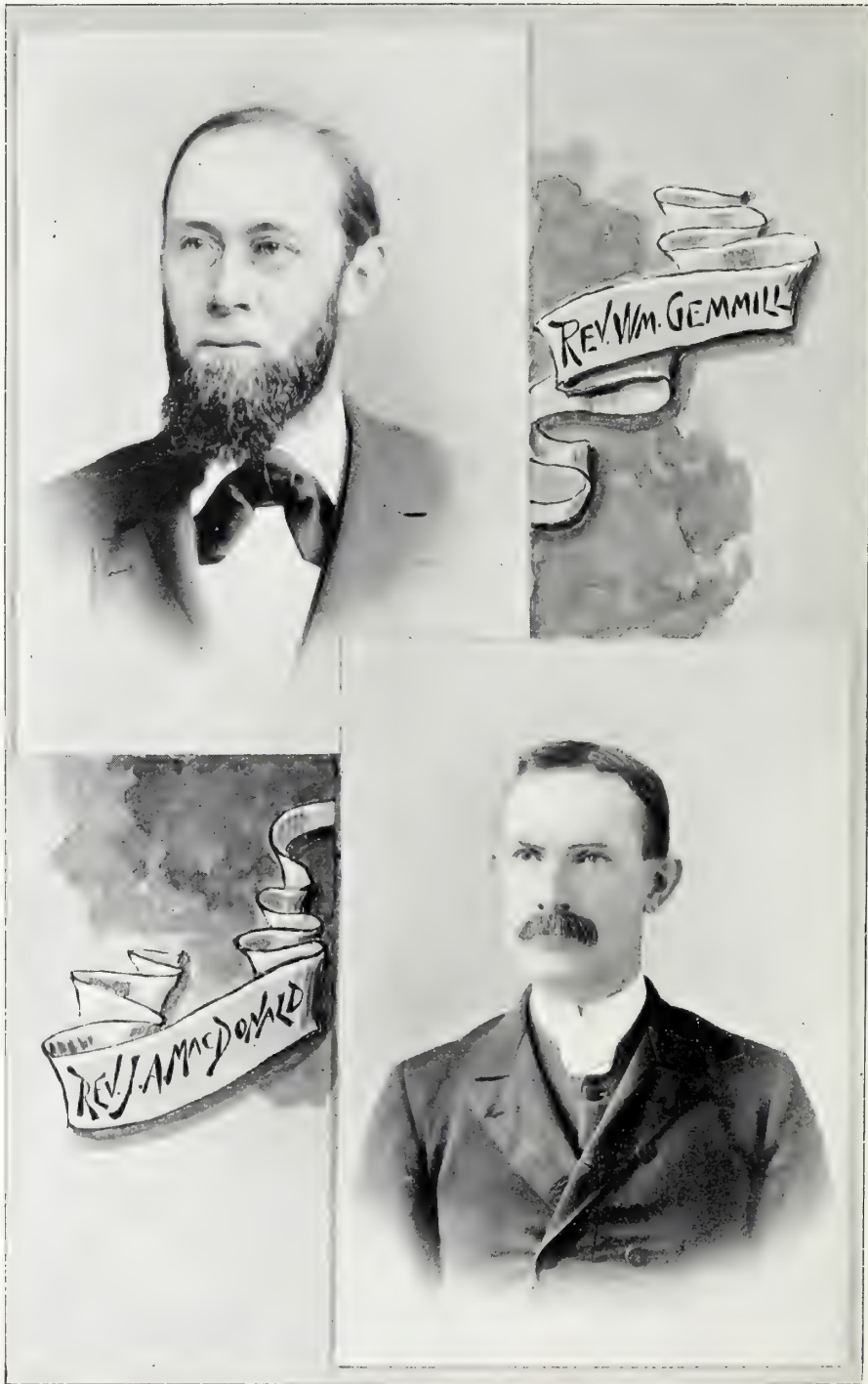
Rev. D. V. Mays was elected pastor April 26, 1892, and remained until November 11, 1894. During Mr. May's pastorate one hundred and four members were added to the church.

On January 12, Rev. J. A. McDonald began work as pastor-elect, and was installed as pastor May 7. The increase of membership in his time, up to the present, is twenty-two. The church has had in the twenty-two years of its history four pastors and a total membership of nearly six hundred. The removals, however, especially during the last few years, have been very numerous, so that at no time has the roll of members in good standing numbered more than two hundred.

Two of the three elders originally elected still serve the church,—viz., Peter Cameron and James Blades. Mr. Cameron has also served the Sabbath-school as superintendent from its very infancy, twenty-two years ago, up to the present time.

The Session is composed of Peter Cameron, James Blades, J. H. Hahn (installed 1892), and George Ganoe, William Pollock, William R. Cameron, John Eaton, and Alex. Caldwell. The latter five were installed into office June 9, 1895. The elders of the church are all teachers in the Sabbath-school with the exception of Mr. Hahn, who has recently retired from the work on account of age.

The Sabbath-school has an average attendance of about two hundred and twenty, with about two hundred and seventy on the roll. The membership of the church is two hundred and twenty. The Senior



HOUTZDALE. PASTORS.

Young People's Society of Christian Endeavor has over forty active members and twenty associate.

The Junior Endeavor has one hundred members. There is a branch Sabbath-school at Whiteside Run, about two miles southeast of Houtzdale, which meets every Sabbath afternoon in a school-house, with about eighty members. Services are also held there every Sabbath evening by the elders, who take turns in conducting it, and once a month by the pastor, who also conducts service at Amesville, about three miles west, every second Sabbath afternoon, where about thirty members of the church reside. A union Sabbath-school is held in the school-house there every Sabbath morning, conducted mainly by the members of the church; this school has upwards of one hundred members.

The trustees of the church are Mr. Leonard, Mr. R. Cameron, Jos. Barr, Thomas Gillies, James Steele, Robert Shaw.

About one hundred and fifty-five dollars have been raised since last spring towards the boards of the church, including seventy-six dollars towards the Million Dollar Fund.

The services of the church are as follows: Service, Sabbath morning, 10.30 A.M.; evening, 7 P.M. Sabbath-school, 11.45 A.M. Junior Christian Endeavor, 3.30 P.M. Young People's Society of Christian Endeavor, 6.30 P.M. Cottage prayer-meeting, Monday, 7.30 P.M. Church prayer-meeting, Wednesday, 7.30 P.M. Prayer-meeting, Amesville, Tuesday, 7.30 P.M. Preaching service, every second Sabbath, 2.30 P.M. Prayer-meeting, Sabbath evening, 7 P.M. Prayer-meeting, Whiteside, Thursday, 7 P.M. Sabbath-school, Sabbath, 2.30 P.M. Preaching service, Sabbath, 7 P.M.

Houtzdale being a mining town, the population is of a transient character, which accounts for the great discrepancy between the number added to the roll of membership and the number in good standing.

J. A. MACDONALD.

HUBLERSBURG.

THIS church was organized in 1840 as a New-School Church, and, with Spring Mills, also New-School, till 1870 was served by the same pastors. Had a large congregation and large building, but only nine members now, and no elders and no preaching lately. Has had some supplies for many years past.

R. F. WILSON.

HUNTINGDON.

THE records of the Session of this church from the date of its organization up to 1825—a period of thirty-six years—have unfortunately been lost. Dr. Gibson, in his history of the Presbytery of Huntingdon, says, “The first records of the congregation were burned up with the courthouse before 1795.” But the statement is doubtless an error. More probably the records were consumed at the time the dwelling of Mr. Jacob Miller was burned,—about the year 1824. Mr. Miller was an elder and was clerk of the Session, and the records made by him afterwards, from 1825 to 1838, are written with almost the accuracy and beauty of an engraving.

ORGANIZATION.

The church was organized in all probability at a meeting of the congregation held on the 6th of July, 1789. At the same meeting, or soon after, a call was made for the pastoral services of the Rev. John Johnston, who was at the time pastor of the churches of Hart’s Log and Shaver’s Creek, and who, we assume, took part in the organization of this church. October 7, 1789, the Presbytery of Carlisle released Mr. Johnston from the pastorate of the Shaver’s Creek Church to accept a call from the Huntingdon congregation to become pastor of this church in union with the church at Hart’s Log, in the valley near Alexandria, and Mr. Johnston accepted the call at the next meeting of the Presbytery, April 13, 1790. The original subscription made for the support of Mr. Johnston is still in possession of the Hon. J. Simpson Africa.

We insert a copy as a matter of history :

“HUNTINGDON CONGREGATION SUBSCRIPTION.

“We whose names are hereunto annexed do agree to pay the several sums prefixed to our names, yearly, and every year unto the hands of Benjamin Elliott, Esq., who is empowered to sue and recover said sums, if failure in payment, for the one-half of the Rev. John Johnston’s ministerial labors to be performed at the town of Huntingdon.

“July 6, 1789.

“List of Subscribers.

	£	s.	d.		£	s.	d.
Benjamin Elliott,	1	10	0	Alexander Dean,	1	5	0
Andrew Henderson,	1	10	0	John Fee,		15	0
James Hamilton,	1	10	0	John Patton,	1	5	0
Samuel Riddle,	1	10	0	Caleb Armitage,		18	0
Charles Smith,	1	10	0	John Reed,		15	0
Robert Galbraith,	1	10	0	Alex. McConnell,	1	5	0



REV. A. N. HOLLIFIELD, D.D.
REV. GEO. W. ZAHNISER.

REV. LOWMAN P. HAWES.
REV. JOHN JOHNSTON.
REV. D. K. FREEMAN, D.D.

REV. O. O. McCLEAN, D.D.
REV. JOHN PEBBLES.

PASTORS HUNTINGDON PRESBYTERIAN CHURCH.

List of Subscribers—Continued.

	£	s.	d.		£	s.	d.
Archibald Ramsey,		0	0	Patrick Leonard,	1	0	0
Robert Riddle,	1	0	0	Peter Vandevander,		15	0
John Dean,	1	5	0	John Simpson,		15	0
Michael Humbert,	10	0		John Light,		5	0
Peter Stevens,	10	0		John George,		7	6
George Martin,	10	0		Robert Simpson,		10	0
John Griffith,	10	0		James Elliott,		10	0
Henry McCarthy,	15	0		Robert Patton,		7	6
Isaac Armitage,	0	0		George Guthrie,		10	0
Peter Swoope,	7	6		John Weston,		15	0
Moses Donaldson,	0	0		George Buchanan,		10	0
Jesse Head,	10	0		John Ashbaugh,		7	6
Matthew Simpson,	1	0	0	Hugh Tanner,		15	0
William Simpson,	10	0		John Fee, Jr.,		7	6
Samuel McKenny,	15	0		John Shaver,		7	6
William Moore,	15	0		John Covanhoven,		7	6
Abraham Haines,	10	0		David McMurtrie,	1	0	0
Jacob Laird,	17	6		William McIlvain,		10	0
Abraham Dearduff,	7	6		John Cadwallader,	1	10	0
Joshua Lewis,	5	0					

The Presbyterian is the oldest church organization in Huntingdon. Dr. William Smith, provost of the University of Pennsylvania,—who laid out the town and named it in honor of the Countess of Huntingdon,—during his visits to the place no doubt conducted religious services according to the rites of the Episcopal Church, but did not organize a church. The Lutherans came in 1791, the Methodists in 1797. A German Reformed minister came in 1806. But the Presbyterians pushed their way up the Juniata to Standing Stone early in the century and organized a church July 6, 1789.

ELDERS.

The eldership—that efficient and scriptural form of church government—has been no exception in this congregation. The pastors have always enjoyed the co-operation of intelligent and faithful elders. Jacob Miller, Samuel Steele, and John Ker were ruling elders in 1825, the date at which our records begin. Mr. Miller served as elder for a period of thirty-eight years, and died in the faith of Christ in 1863 at the ripe age of seventy-six. Mr. Ker served his church for more than thirty years, and entered into his rest October 30, 1855. Dr. Gibson says of him, “The name of Judge John Ker is still savory in all this region, and will

be held in lasting remembrance by the congregation and people of Huntingdon."

Mr. Charles H. Miller served the church as elder the long period of thirty-seven years and as clerk for thirty years. His brethren say, "The Session of this church desire to bear their testimony to the uniform fidelity with which he discharged the duties of his office,—his humble, consistent Christian life and his faithful attendance upon all the ordinances of God's house."

Hon. John Scott served the church faithfully as elder during twenty-two years and as Sabbath-school superintendent for a number of years. He now resides in Philadelphia.

Mr. Henry Glazier was an elder for thirty-three years, and died January 22, 1888. The Session testify to his beautiful Christian character: "He ever sustained the reputation of a God-fearing man. He attended faithfully to all the duties he sustained to the church. His end was peace, and he came to his grave in full age, like as a shock of corn cometh in his season."

Mr. G. Barton Armitage, having served as elder and clerk for seven years, removed from Huntingdon. At this date the ruling elders of the church are Messrs. William P. Orbison, Samuel T. Brown, William Dorris, J. Randolph Simpson, C. R. McCarthy, George M. McAlevy, and William B. McCarthy. It is evident that this church has been favored from its organization with an efficient and faithful eldership. It has been the right arm of the church. The prosperity of this congregation has been due in a large degree to the wisdom and fidelity of the elders, supported as they have always been by the confidence and liberality of the members. To their honor let it be recorded that never in the history of this church for a century has there arisen strife or discord between pastor and Session. And after nearly fourteen years' experience we bear cheerful testimony to the Christian confidence and harmony which have always prevailed in our meetings.

DEACONS.

May 24, 1876, Messrs. Charles Kershaw, R. A. Orbison, and B. F. Isenberg were elected to the office of deacon, whose duty it has been to minister to the wants of the poor of the church. To this object the offerings of communion Sabbaths are sacredly devoted.

Mr. Isenberg is also treasurer of the church, and cheerfully performs whatever duties pertain to his office.



HUNTINGDON PRESBYTERIAN CHURCH.



GEO. M. McALEVY.
 SAM'L T. BROWN.
 C. R. McCARTHY.

WM. P. ORBISON.

W. B. McCARTHY.
 WILLIAM DORRIS.
 J. R. SIMPSON.

ELDERS HUNTINGDON PRESBYTERIAN CHURCH.

TRUSTEES.

The temporal affairs of the church are administered by a board of trustees elected by the congregation from year to year. It is to the honor of this congregation that members have been ready to accept this office and to discharge the somewhat burdensome duties at the call of the people. And it is a pleasure to record that the business affairs of the church have always been wisely and efficiently managed.

INCORPORATION.

On the petition of David Blair, Esq., and other members of the congregation, to the Court of Common Pleas, a decree was made incorporating "THE HUNTINGDON PRESBYTERIAN CONGREGATION" on the fifteenth day of April, 1843.

PASTORS.

The church has had only six pastors during the century of its history, —the present pastor being the seventh. This is a remarkable record: only seven pastors in one hundred and six years, and the last pastorate yet unfinished. Elder W. P. Orbison has seen and remembers every pastor of the church.

The Rev. John Johnston was pastor from 1790 to 1823, over thirty-three years. He resigned in July and died December 16, 1823. He was most probably present at the organization of the church, and previous to that was appointed by the Presbytery of Carlisle to supply the congregation at Standing Stone. He was a preacher of marked ability, —a man of culture and scholarship. He organized and taught for many years a classical school in Huntingdon. One of his pupils was the author of Smart's *Horace*. He was stated clerk of the Presbytery of Huntingdon for many years, and never, it is said, were the minutes more accurately kept. A work by him, entitled "*A Vindication of the Doctrines of the Reformation*," evinces decided ability. Dr. Gibson, referring to some of his sermons still extant, says, "These are very learned and interesting discourses."

The Rev. John Peebles became pastor in 1825. He closed his long and useful pastorate in 1850. Mr. Peebles was remarkable for the gentleness of his disposition, the purity of his life, and the exalted type of his Christian character, which shone forth before this community clear as the sun. He was greatly gifted in prayer. One who remembers him said to me, "I never heard any one more able in prayer." Says Dr. Gibson, "The loveliness of his private character and the conscientious

performance of all the duties of life were the winning charms which so greatly endeared him to his pastoral charge."

The Rev. Lowman P. Hawes was pastor from 1850 to 1854. He was a retiring, scholarly man, and prepared his sermons with much care. But failing health soon compelled him to relinquish his charge.

The Rev. O. O. McClean, D.D., was pastor from 1854 to 1859. He was an able and vigorous preacher,—often brilliant and eloquent. He was a kind-hearted and affectionate pastor.

The Rev. George W. Zahniser was pastor from 1859 to 1875, a pastorate of sixteen years. He was a profound and instructive preacher. Under no preacher has this people been more thoroughly indoctrinated in the standards of our church and the teachings of the word of God. He was a sympathetic and conscientious pastor, an able, modest, good man. He died June 12, 1889.

The Rev. A. N. Hollifield, D.D., was pastor from 1876 to 1882. He was an earnest preacher and a faithful and affectionate pastor.

The Rev. D. K. Freeman, D.D., became pastor in 1882. His pastorate has continued over thirteen years and is still unfinished.

REVIVALS.

The spiritual life of this church through its entire history has been characterized by revivals. These outpourings of the spirit of God—like showers in summer—have been frequent and sometimes very powerful.

In 1828, Mr. Peebles pastor, the church was revived and sixty-five added.

In 1832 there was another revival and a large accession.

In 1843 occurred a revival of great power, and eighty-six were added.

In 1858, Dr. McClean pastor, a revival, and a large accession.

In 1873, Mr. Zahniser pastor, a work of grace, and many admitted.

In 1876, the church being without a pastor, a revival began under the preaching of Dr. Wallace and Dr. Wilson, a committee from Presbytery, and was continued under the ministry of Mr. Hollifield. This was a powerful revival. The whole community was stirred. More than two hundred and fifty were received into this church.

In 1885 a work of grace, and forty-eight were admitted.

In 1888 a deep religious interest, and thirty professed Christ.

In 1892, after union services held by the Rev. F. E. Smiley, forty-seven new members were received into our communion.



THE FIRST CHURCH BUILDING OF HUNTINGDON PRESBYTERIAN CHURCH.

OCCUPIED FROM 1830 TO 1845. STILL STANDING AT FOURTH AND MIFFLIN STS.

SECOND CHURCH BUILDING STOOD ON THE CORNER OF SIXTH AND PENN STREETS.

OCCUPIED FROM 1845 TO 1873.

CHURCHES.

For many years after the church was organized the congregation was without a house of worship, and religious services were held in the court-house. In 1817 the Episcopalians, Lutherans, and Presbyterians united to build a church, which they jointly occupied for some years. But the union was not a happy one through some incompatibility of disposition, and the interest of each in the church was finally sold at sheriff's sale.

On August 13, 1828, the corner-stone was laid of the First Presbyterian Church in Huntingdon, on Fourth Street. It was finished in 1830, and had a seating capacity of two hundred and eighty.

The second church edifice was dedicated August 13, 1845. It was a comfortable house of worship, and would seat about four hundred. It now forms part of Mr. J. C. Blair's large manufactory.

The third edifice erected by this congregation is the fine, substantial building now occupied as a house of worship. It was dedicated to the worship of God September 15, 1873. The original cost was thirty-two thousand five hundred dollars, and previous to the centennial celebration on July 6, 1889, extensive improvements were made amounting to over ten thousand dollars. A note also of two thousand four hundred dollars was cancelled by the liberality of Mr. David McMurtrie. The audience-room will seat comfortably seven hundred, and has been made to accommodate nearly twice that number. It is both commodious and beautiful.

The chapel attached to the main building is an attractive room, seating about two hundred and fifty. It is adorned with fine stained-glass windows, the gift of Mr. William Dorris. The Bible-class room was tastefully decorated with Scripture texts at large expense by Mr. John G. Miles.

A chapel has also been erected during the present pastorate in West Huntingdon. The lot on which it stands was donated by Mr. William Dorris, and the building erected at a cost of about two thousand five hundred dollars. It will seat two hundred and fifty persons, and a flourishing Sabbath-school is conducted there by members of the church.

MANSE.

The congregation has also a parsonage erected during the pastorate of Dr. McClean. Having been improved from time to time at large outlay, it is now an attractive and comfortable residence.

CONCLUSION.

The church at the present time has seven elders, three deacons, four hundred and forty members, and four hundred and fifty on the rolls of the Sabbath-schools. It contributed last year eleven hundred and twenty-four dollars to the boards and three thousand five hundred and eleven dollars for current expenses.

It has its Ladies' Aid Society and Woman's Home and Foreign Missionary Societies, its Young People's Society of Christian Endeavor, and its Young People's Mission Bands. The church is well equipped for the Master's service.

D. K. FREEMAN.

HYNDMAN.

THIS church was organized June 8, 1893; enrolled by Presbytery June 13, 1893; consisted of six members. James A. Sill and William C. Miller, M.D., were elected elders; the latter was ordained, the former had been ordained; both were installed. Committee to organize was Drs. J. H. Mathers, D. K. Freeman, William H. Schuyler, and Elder G. M. Brisbin. The town soon after suffered financially. The congregation has no building, and but an occasional service.

R. F. WILSON.

IRVONA.

THIS church was organized October 29, 1885. The committee appointed by Presbytery to effect the organization consisted of Rev. J. H. Mathers, D.D., J. L. Russel, William Gemmill, and D. H. Barron, D.D. ministers, and G. W. McCully and Colonel E. A. Irvin, elders.

The following persons united in the organization: Mr. and Mrs. Charles B. McKean, Mr. and Mrs. Herman Haupt, Mr. and Mrs. David Kline, Mrs. William Bartley, Miss Mary Bartley, Mrs. Ella McKean, James K. Patterson and wife, Robert Lossie, and Robert Stephens. Charles B. McKean and Daniel Kline were ordained elders, and Herman Haupt, R. Stephens, and R. Lossee, deacons.

The new organization was effected, and continued to hold services



IRVONA. CHURCH AND MANSE.



IRVONA. PASTOR AND ELDERS.

for some time in the depot of the P. & N. W. R. R., kindly granted for the purpose by Superintendent Ford.

The present church and parsonage occupy adjoining lots, donated by the Witmer Land and Coal Co. The church is seated for four hundred, and in addition has a lecture-room seated for eighty. The church cost four thousand five hundred dollars, the parsonage nineteen hundred dollars. The church was dedicated November 27, 1890. The present membership of the church is one hundred and five, of the Sabbath-school one hundred and thirty-four, Christian Endeavor fifty-five, Ladies' Aid Society thirty-three. This was the first church organization in Irvona.

MINISTERS.

Rev. J. J. Wolf, 1887 to 1889.

Rev. F. T. Wheeler (educated at Washington and Jefferson College, graduate of Princeton Seminary), 1889 to 1893.

Rev. William Gibb (graduate of Edinburgh University, graduate and Clark scholar of U. P. Divinity College, Edinburgh, P. G. McCormick Seminary, Chicago), installed April 24, 1895.

ELDERS.

C. B. McKean, D. Kline, and J. Patterson (1885).

J. C. McGaughey, A. Pollock, J. H. Moss, and W. W. Helman (1888).

H. D. Pierce, James Haley, E. McEwen, and W. B. McNeal (1890).

WILLIAM GIBB.

JUNIATA.

THE Juniata Presbyterian Church, located at the outskirts of Altoona, was organized by a committee appointed by the Presbytery of Huntingdon, on July 22, 1892, with a membership of twenty-six. Holding their services in a hall belonging to Mr. J. M. Hutchison, one of their members, the people were supplied with preaching by members of Presbytery until Rev. Emil Lewy, the first pastor, assumed his pastorate on January 8, 1893. On the 10th of that month the installation of the pastor took place; Rev. A. W. Spooner, then of the Second Church of Altoona, presiding, preaching the sermon, and charging the people, and Rev. J. E. Irvine, of the Third Church of Altoona, charging the pastor. On the following night a Young People's Society of Christian Endeavor was organized, and one week later, January 18, a Junior Christian Endeavor Society. The church was then in a well-organized condition; a Sabbath-

school, with Mr. T. R. Browne as superintendent, and a Ladies' Aid Society, with Mrs. Ella Brunebaker as president, having been in existence from the beginning of the organization.

The pastor, seeing the need of a house of worship, with the help of his church officers secured a lot for the purpose, which was donated by Mr. William Loudon, of Juniata. At a congregational meeting, the gift of Mr. Loudon was accepted, and a building committee, consisting of T. R. Browne as chairman, W. Y. Anderson, and W. B. McNeel, appointed to proceed with the erecting of a building at a cost of about three thousand dollars.

On August 20, 1893, the corner-stone of the new building was laid with fitting exercises, and on Thanksgiving-Day of that year the first services were held in the new house of worship. For a description of the building and the prospective work of the church, the account in the *Presbyterian Messenger* of February 22, 1894, might be quoted. "The house is situated on the corner of John Street and Seventh Avenue, on a lot fifty by one hundred and twenty feet, and is forty-three by forty-five feet. It is intended as a chapel, and is so constructed as to be harmoniously connected with the final church they expect to erect later, and can be veneered with stone when desired. The seating capacity is three hundred and fifty; the first floor contains the audience-room and two small rooms to the right and left of the pulpit. Above is a small gallery, generally used for the pastor's Bible class. There is also a neat tower with a bell. The seating at present is of the ordinary chapel benches or settees. The inner wood-work is of pine finished in natural colors, and presents a very neat and tasteful appearance. The Ladies' Aid Society did not a little towards the furnishing of the pulpit and carpets, etc., and the Junior Christian Endeavor Society procured part of the pulpit furniture.

"The lot is valued at eight hundred dollars, the building and furnishings cost in all about three thousand five hundred dollars, so that the whole cost is about four thousand three hundred dollars.

"The construction plan of this chapel is unique. The audience-room is open to the roof, there are trusses but no cross-ties, and the whole is counterbalanced so as to make a very strong and substantial building. It is modelled after Westminster Hall, London, England, and is, it is believed, the only one of its kind in this section of our country. T. R. Browne, Esq., an elder of the church, an architect of recognized ability, drew the plans and superintended the erection of this fine structure.

The style is Gothic, the design chaste, and the results pleasing to the eye, as well as substantial and satisfactory as to its intended use.

"The population of Juniata is about two thousand; it is a suburb of Altoona, and the result of the establishment of the Pennsylvania Railroad shops at this point. The growth has been and continues to be conservative and healthy. It is a good place for the new church, and, as can be seen, the work is flourishing. The Sabbath-school is large for the advancement of the church, being now about one hundred and forty. Much credit is due to Rev. Mr. Lewy for the success attending his efforts in this place. He is also an active worker in the Christian Endeavor movement, and furnishes a column or so to each issue of the *Keystone Herald*, the State organ of the association.

"The new church, or chapel rather, was dedicated Sabbath, February 25, 1894, Rev. H. G. Furbay, of Tyrone, preaching the dedication sermon, and Rev. J. H. Mathers, D.D., of Bellwood, and Altoona ministers assisting. Owing to the financial depression, the amount needed to wipe out the debt was not realized, and the church is now making efforts to raise a sufficient fund to reach an appropriation made by the Board of Church Erection of one thousand dollars."

The present membership of the church is one hundred and five; that of the Sabbath-school one hundred and fifty.

The following members constitute the present official boards:

Elders, W. B. McNeel, William Cline, C. E. Kinch, S. B. Council, and H. C. Currie.

Deacons, J. W. Lees, W. Y. Anderson, Isaac McNeel, John Hall, Robert Hutchison, Charles A. Anderson.

Trustees, W. Y. Anderson, Blair N. Boyles, Samuel Haldeman.

EMIL LEWY.

KERMOOR.

THE Kermoor congregation was organized October 27, 1887, by a committee appointed by Presbytery, consisting of Rev. E. P. Foresman and Elder R. M. Johnston, Dr. R. A. McKinley not being able to be present. After stating the purpose of the meeting, the committee received eighteen members by certificate, after which John C. Ferguson and J. S. McCrury were elected ruling elders, and were duly installed by the aforesaid committee.

The present number of members is fifty-three; value of church property, two thousand five hundred dollars; present pastor, Rev. R. G. Williams, who was called April 24, 1894.

The original organization was made up largely from former U. P. members, both elders having been elders in that church.

J. S. McCrury.

KYLERTOWN.

THE immediate preparatory work towards the organization of a Presbyterian church in this town was carried on by a much-loved soldier of the Cross, the Rev. James Linn, pastor in Bellefonte for fifty-eight years, the memory of whose kindly deeds, genial disposition, and earnest work for the Master still lingers like the fragrance of a wreath of sweet forget-me-nots.

The church of Kylertown was organized September 13, 1851. During the three years from 1852 to 1854 Kylertown Church worshipped at Morrisdale, a small mining town five miles from here.

In the fall of 1854 six or seven families joined together, and through their exertions and influence a small church was built in Kylertown. Those taking the most prominent part, and whose descendants have been faithful to the church of their fathers, were Leonard, John B., Thomas, and Conrad W. Kyler, J. W. Irvin, Jonas Mons, John Rayhorn, James M. Leonard, and George Hoover. The new church was dedicated December 27, 1854, with a membership of about twenty, Dr. Gibson preaching the dedication sermon. The minister who supplied the pulpit was the Rev. Cooper, from Clearfield, the elders being John W. Irvin and Conrad W. Kyler.

Kylertown and Clearfield were joined together for four or five years. Afterwards Snow Shoe and Kylertown were grouped together, Rev. Collins supplying the pulpit, with John Rayhorn and Dr. Campbell as elders. Revs. Clarke and Wright succeeded Collins. This arrangement lasted about ten years, when Bigler and Kylertown joined hands, the pastors being Revs. Prideaux, Sargent, Kuhn, Foresman, and Chappel, with Jonas Mons and George Hoover as elders.

Soon after Rev. Chappel entered upon his duties here Winburne Church was organized and joined with Kylertown. This arrangement still exists, under the pastorate of Rev. T. McClatchy, which began in

June, 1893, the elders being Jackson Hoover and Peter Mons, Sr. The present membership is about sixty. The field now includes Kylertown, Winburne, Bigler, and Peale. The pastor conducts three services every Sunday, preaching at Kylertown, Winburne, and Peale. Including the outlying families, there are over one hundred square miles of territory to cover in pastoral work. As yet we have no organization at Peale. In all we have flourishing Sunday-schools and young people's societies, doing a good work.

THOMAS MCCLATCHY.

LEWISTOWN.

THE probability is that the church at Lewistown is over one hundred years old. Of the age of organization and of the original officers and members, however, records cannot be found. As early as 1785, Rev. Matthew Stephens supplied Lewistown and Waynesburg, preaching also at intermediate points. He probably continued in this service until 1796 or 1797. In the latter year he accepted a call from the church at Shaver's Creek, and was installed. Mr. Stephens was present at the organization and first meeting of the Presbytery of Huntingdon, in 1795.

From the beginning of preaching services here until 1810 the people were dependent upon supplies. Among these several references are made to Rev. James Simpson, who was received by the Presbytery of Huntingdon in the year 1800.

In 1810, Rev. William Kennedy became pastor of the churches at Lewistown and West Kishacoquillas, two-thirds of his time being devoted to the former and one-third to the latter. In October of this year he was ordained and installed pastor of these churches. Mr. Kennedy seems to have been the first installed pastor of the Lewistown Church. He continued to serve it for twelve years. During this pastorate the Session consisted of Messrs. William McCay, Anthony Young, Jacob Walters, Daniel Robb, and Robert Robison.

Until this time the congregation had no regular place of worship. The old court-house, standing in the public square, had been used by them. In April, 1820, however, the lot on the corner of Third and Brown Streets was purchased, and the stone church, the "old stone church," as it is familiarly called, was erected. For thirty-five years this was the Presbyterian church of Lewistown.

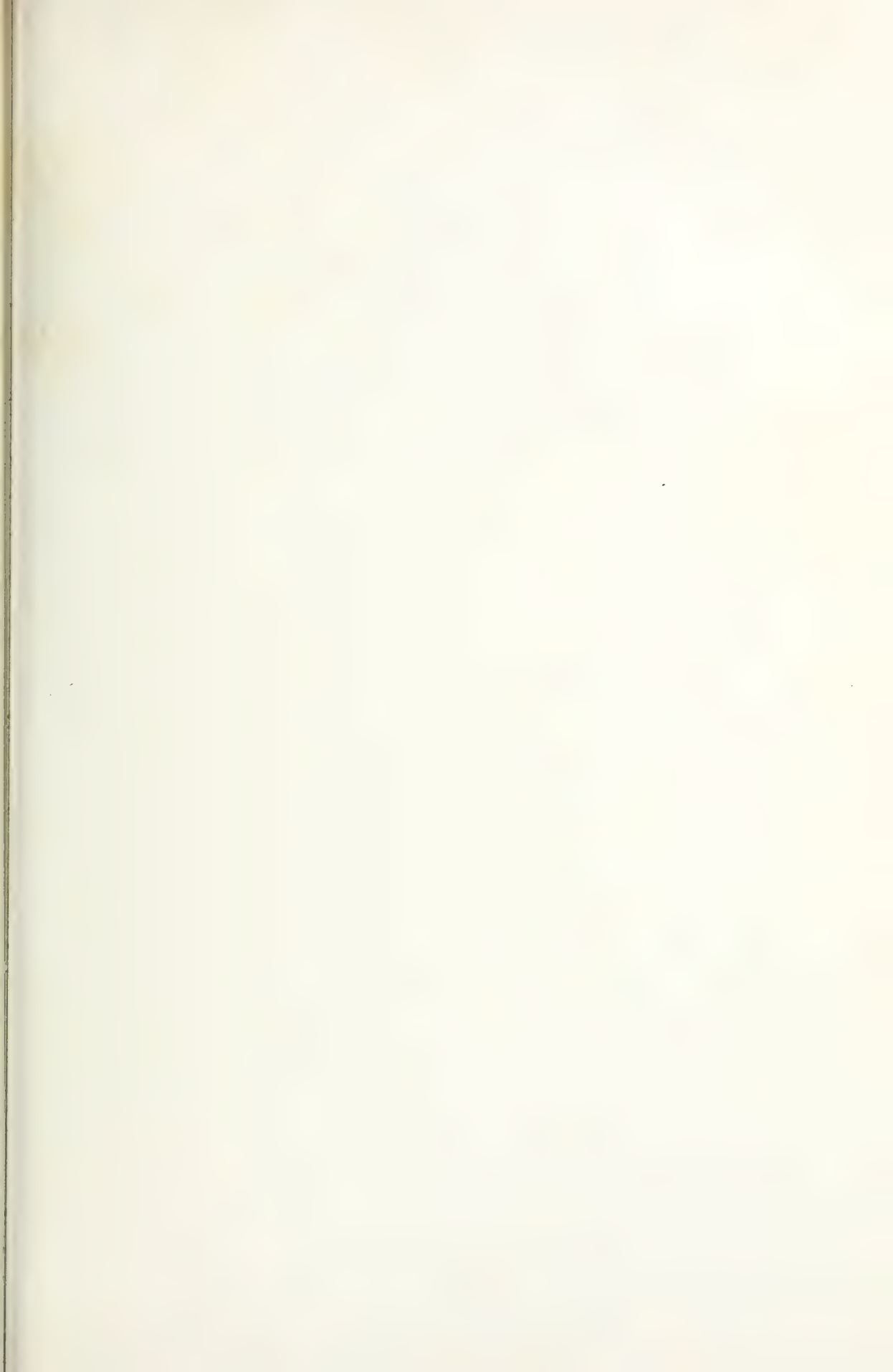
It was in the spring of 1823 that Rev. James S. Woods became identified with this church. Mr. Woods was licensed by the Presbytery of New Brunswick in October, 1818; received by the Presbytery of Huntingdon on the 24th of November, 1819, and at the same time accepted a call to Waynesburg for one-half his time, being ordained and installed there on April 5, 1820. On April 1, 1823, he became stated supply of the Lewistown Church for one-half his time, serving as such until April 7, 1824, when a call for one-half his time was placed in his hands. On April 28, 1824, he was duly installed as pastor. For about thirteen years he served these two churches. In the mean time the church at Lewistown had developed sufficient strength to call Mr. Woods for his whole time. Consequently he was released from Waynesburg, which had also extended him a call for his whole time, to become pastor at Lewistown alone on the 5th of April, 1837. His pastorate here continued until the 29th of June, 1862, the date of his death.

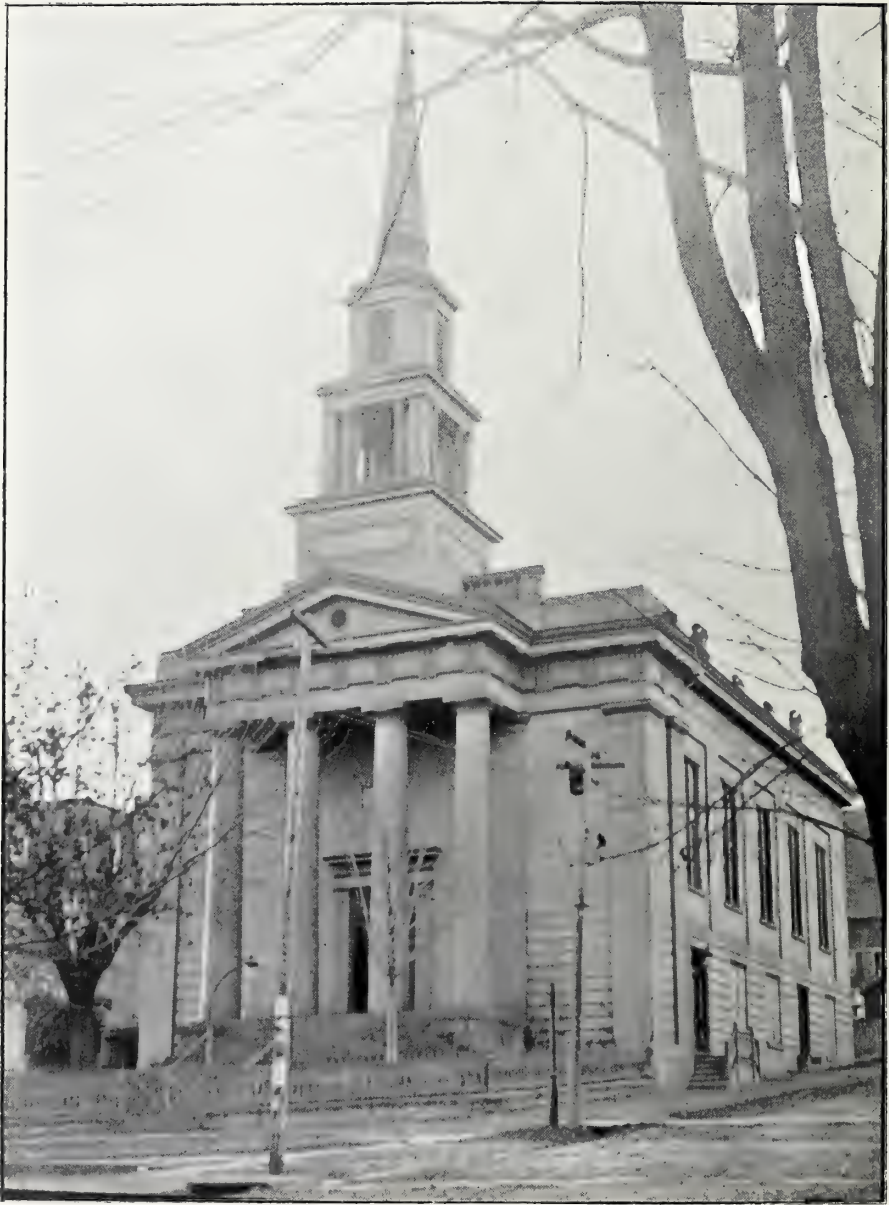
During this pastorate, extending as it did over a period of thirty-nine years and three months, Hon. Ephraim Banks, Dr. Samuel McClay, Messrs. William Shaw, John Snyder, James Parker, Hugh McFadden, Samuel Barr, Joseph Strode, James Stewart, and probably some others, were elected elders; also most of the members of the present Session.

The old stone church no longer meeting the needs of the growing congregation, steps were taken for the erection of a new edifice in 1854-55 to occupy the old site. This work was completed and the church formally dedicated on June 12, 1856. It was a substantial brick structure, with audience-room accommodating about six hundred, and large and well-lighted basement. The construction was by Mr. H. R. Noll, of Lewisburg, Pennsylvania, and the cost ten thousand seven hundred and twenty-seven dollars. The church was dedicated free from debt.

This pastorate covered a period of general prosperity. The closing year showed a church with excellent property, with a membership of two hundred and sixty-eight, contributing fifteen hundred dollars for the Lord's work at home and abroad, and a Sabbath-school with two hundred and fifty members. A very remarkable revival, by which the church was greatly strengthened, occurred in the winter of 1842-43.

The degree of Doctor of Divinity was conferred upon this faithful pastor and able preacher in the year 1850 by Princeton College. He was held in highest respect and honor by all. Large congregations attended his ministry, and his funeral is reported as being the largest ever held in this county. His influence is still felt in this church.





LEWISTOWN.

The work thus laid down by Dr. Woods was taken up a few weeks later by Rev. Oliver O. McClean. He was formally received by the Presbytery on October 7, 1862, and soon afterwards installed as pastor. In June, 1869, the degree of Doctor of Divinity was conferred upon him by Pennsylvania College, Gettysburg. This was another of those long, prosperous and influential pastorates, rounding out a term of twenty-two years.

Several remarkable revivals occurred during Dr. McClean's ministry here, and large numbers were gathered into the church. That attended with the most powerful manifestation of the Spirit's presence was in 1875.

There was also a steady increase in the benevolent and congregational offerings during this period. Three thousand one hundred and eighty-eight dollars is the sum reported for the work at home and abroad for the year 1884, the last year of Dr. McClean's pastorate, against fifteen hundred dollars twenty-two years before.

A large and excellent pipe organ was put into the church, the present parsonage and lot were purchased, and some improvements made to the church building under him.

Dr. McClean resigned on the 7th of October, 1884, and has since lived quietly with his daughters among the people he served so long and well, beloved by all.

After a vacancy of one year, Rev. John Gourley, now of Lancaster, Ohio, became pastor of the church, remaining as such for six years and eight months. He was formally received by Huntingdon Presbytery on October 7, 1885, and installed October 14; his resignation took effect June 1, 1892. There was a good degree of prosperity during this time. The accessions to the membership of the church were constant and many, while the benevolent and congregational offerings rose above the mark of former years, reaching three thousand four hundred and twenty-seven dollars for the year ending March 31, 1892. Improvements were made in the lecture and Sabbath-school rooms during this pastorate. The people still give testimony to Mr. Gourley's fidelity to the truth and to his service of sympathy to the afflicted.

The fifth ordained pastor of the Lewistown Church is Rev. William Harrison Decker. Mr. Decker was licensed by the Presbytery of Newton, April 14, 1887, and ordained by the Presbytery of Albany, June 20, 1888. Graduating from Princeton Theological Seminary in May, 1888, he was called to the Madison Avenue Presbyterian Church of Albany,

New York, which he served until the last of April, 1893. The Lewis-town call was made on the 8th of March, 1893; his reception by the Presbytery of Huntingdon in June, and his installation June 21 of the same year.

The audience- and lecture-rooms of the church were thoroughly renovated during the fall and winter of 1893-94. These improvements consisted of frescoed walls and ceilings in both rooms; the removal of the organ to the recess behind the pulpit; organ and pulpit platforms and furniture in oak; oak pews, arranged in semicircular form; cushions and drapery; together with electric light and steam-heating plant. The cost of the whole was about six thousand dollars.

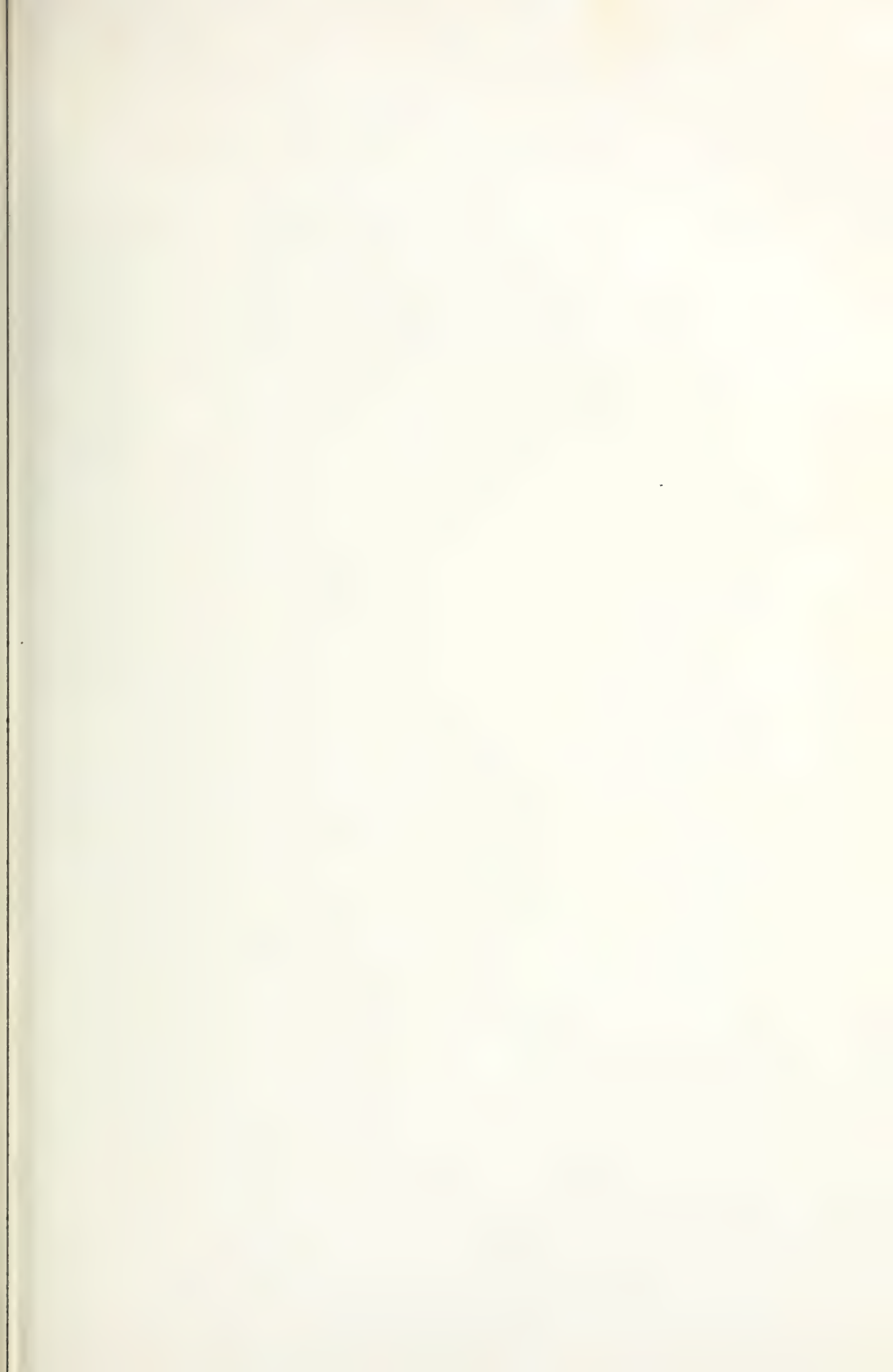
The present Session of the church consists of D. W. Woods, Esq., Mr. W. R. Graham, General T. F. McCoy, and Major R. W. Patton. All, with the exception of the last-named elder, were elected and ordained under Rev. James S. Woods, D.D. Mr. F. G. Franciscus, an elder for twenty-four years, died on June 7, 1895.

The annual average of the benevolent and congregational offerings of the church during the last three years is as follows: home missions, six hundred and fifty-five dollars; foreign missions, five hundred and eighty-seven dollars; other church boards and miscellaneous purposes, five hundred and twenty-one dollars; congregational, four thousand and forty dollars. The present membership is three hundred and seventy-six.

A Sabbath-school was organized in the early history of this church. Hon. Ephraim Banks was among the first, if not the first superintendent. He was followed by John H. Hickok, in 1831 or 1832, who continued in office for a year or two. Then the Hon. Ephraim Banks was re-elected, and served several years, being succeeded by Mr. William Russell. In 1855, D. W. Woods, Esq., was elected to this position, and has continued to the present time. In the mean time he has given away over three hundred handsome Bibles to scholars for reciting the Shorter Catechism.

The church has a flourishing Young People's Society of Christian Endeavor, a Woman's Foreign Missionary Society, a Woman's Home Missionary Society, and a Young Ladies' Missionary Society.

WILLIAM HARRISON DECKER.





LICK RUN.

LICK RUN.

IN the year 1796 a small number of pioneers of Scotch and Irish descent, from Cumberland Valley, having settled in Bald Eagle and Nittany Valleys, made application to the Presbytery of Huntingdon to establish a church within their bounds.

Rev. Isaac Greer and Rev. James Johnston, of Huntingdon Presbytery, were appointed a committee for the purpose.

A congregation was regularly organized by said committee in the month of October, 1798. At the same time a Session was also elected and ordained, consisting of William Swansey, Thomas Wilson, David Lamb, John Mitchell, and James McClure.

The sacraments of baptism and Lord's Supper were also regularly administered near the same place where the church now stands. The exact number of communicants is not known, but has been estimated at twenty or thirty, from the fact of their having elected so many members of Session.

This congregation was without a pastor from October, 1798, until the spring of 1803. In the mean time supplies were sent by Presbytery and baptism and the Lord's supper occasionally administered.

It is probable that the present house of worship was erected in 1803, as the deed for the church lot is dated August 1, 1802.

Early in the year 1803 a call from the united congregations of Bellefonte and Lick Run was extended to Rev. Henry R. Wilson, which was accepted. Rev. Wilson ministered unto the people until October, 1809, when the pastoral relation between him and the churches was dissolved, and calls were presented for the service of Rev. James Linn. These calls were accepted, and Rev. Linn was ordained and installed in Bellefonte and Lick Run congregations in April, 1810. The relation thus formed continued in the most uninterrupted harmony until 1839, when it was dissolved so far as related to Lick Run, Rev. Linn deeming it his duty to appropriate all his time to Bellefonte congregation. The list of communicants for the year 1839, when Rev. Linn's labors ceased, was two hundred and forty-one.

A call was presented to Rev. Samuel Cooper and accepted, and Rev. Cooper was ordained and installed in October, 1840.

In the spring of 1852, Rev. Cooper severed his pastoral relation with Lick Run. During his ministerial relation the church at Lick Run witnessed her most prosperous days.

At the same meeting of Presbytery that terminated the connection of Rev. Cooper with Lick Run a call was presented for the pastoral labors of Rev. William I. Gibson, which was finally accepted, and Rev. Gibson was regularly installed pastor in August, 1852. In the year 1863 he gave notice of his desire to resign the charge of Lick Run Church with a view to accept a chaplaincy in the army. The congregation having given their consent, the pastoral relation was dissolved.

In November Rev. J. A. Patterson, who had been ordained as an evangelist in view of going on a foreign mission, accepted a call from the congregation of Lick Run, was installed in due time, and remained pastor thereof until December 31, 1864, when he departed this life.

In November, 1865, a call was extended to Rev. John P. Hudson, of Northumberland Presbytery; he accepted the call and was installed. In April, 1870, the pastoral relation between Rev. Hudson and Lick Run congregation was dissolved.

The church was without a pastor for a period of three years, when a call was extended to Rev. U. W. Condit in 1873, which was accepted and Rev. Condit was installed. There is no record of Rev. Condit's services after 1874.

The writer is unable to gather any history of the period from 1874 to 1876. A call was extended to and accepted by Rev. McNinch, who was installed in 1876. Rev. McNinch's pastoral relation with Lick Run Church was dissolved.

In January, 1880, a call was extended to Rev. S. S. Wallen, which was accepted, and Rev. Wallen was installed. He remained with Lick Run congregation as its pastor until October, 1882.

From 1882 to 1884 Lick Run congregation was supplied by Huntingdon Presbytery.

In 1884 a call from the united congregations of Hublersburg, Milesburg, and Lick Run was extended to Rev. W. O. Wright. These calls were accepted, and Rev. Wright was installed. In 1890, Rev. Wright's pastoral relation with Lick Run and Hublersburg was dissolved.

Since 1890 Hublersburg and Lick Run have been supplied by Huntingdon Presbytery until the present year, when Hublersburg dissolved, and now Lick Run stands alone and is supplied by Huntingdon Presbytery.

JAMES IRVINE.

LITTLE VALLEY.

To write an accurate and satisfactory history of Little Valley Presbyterian Church at the present day is no easy task. First, because most of the older members, from whom reliable information might have been obtained, have left this sphere of action and gone up to the General Assembly and church of the first-born, whose names are written in heaven. And, secondly, because the original records of the Session are not now accessible, they having been either lost or destroyed during the mental disability of one of its clerks, who, though a very good and excellent man, yet lost the use of his reason and died by his own hand, thus leaving us without any official historical record for a period of nearly sixty years.

The original name of the church was *Dry Valley*, but this was subsequently changed to that of *Little Valley*, in order to correspond more nearly to the place of its location. Dry Valley and Little Valley are separated by a ridge or elevation of land running east and west between them; and though the membership of the church and congregation are residents of both these valleys, yet, as the church property is located in the latter, so it was thought best that the church should be called by the name of Little Valley Presbyterian Church.

It is undoubtedly one of the oldest churches in the Presbytery of Huntingdon, and very likely one of the original churches within its bounds at the time of the Presbytery's organization, in April of 1795. We have sought in vain for the date of its organization and for the names of the persons concerned in effecting it. But as in the old minute-book of the Presbytery it is referred to as early as 1801 as being a part of the charge of the Rev. James Johnston, who so long and ably acted as pastor of East Kishacoquillas and Dry Valley (now Little Valley), so we may safely conclude that its existence dates back to the seventeenth century, and that it was one of the original churches of the Presbytery when the latter was organized.

At all events, it is evident that Mr. Johnston continued to act as pastor of these two churches up to the time of his death, on the 3d of January, 1820. Dr. Gibson, in his "History of Huntingdon Presbytery," says that "he"—*i.e.*, Mr. Johnston—"was licensed by the Presbytery of Donegal October 11, 1783, and ordained by the same Presbytery August 19, 1784, and installed pastor of East Kishacoquillas congregation. West Kishacoquillas was comprehended in his charge, though it does

not appear that he was installed over the latter as a separate congregation. However, he was released from the charge of the West end by the Presbytery of Huntington October 5, 1796, but remained pastor of the East church, *in connection with Little Valley, till the time of his death.*" It thus appears that he was this church's first pastor. He was an able and scriptural preacher, a faithful and sympathetic pastor, and a man greatly esteemed by the people of both parts of his charge for his many virtues and for the important work which he accomplished during his ministerial life. His memory is still precious in the community where he lived and labored so acceptably and so faithfully. His remains lie buried in the old Kishacoquillas Cemetery, near Reedsville, Pennsylvania, awaiting "the resurrection of the just."

After Mr. Johnston's death the congregations, which he had served for a period of about thirty-six years, appeared before Presbytery, by their commissioners, on October 4, 1820, and asked that Mr. Samuel Hill, a licentiate of the Presbytery of Ronte, in Ireland, might be appointed to supply them for a period of one year. Their request was complied with, and Mr. Hill became their stated supply. The next year, the congregations, being well satisfied with the ministrations of Mr. Hill, made out formal calls for him, which being found in order by Presbytery, and placed in his hands, were accepted by him. And on the 3d day of October, 1821, he was ordained and installed pastor of East Kishacoquillas for two-thirds of his time at a salary of four hundred dollars a year, and of Little Valley for one-third of his time at a salary of two hundred dollars a year. After continuing to be pastor of these two congregations for a little over four years, Mr. Hill applied to Presbytery for permission to resign his pastoral charge. The congregations yielded a reluctant consent, for his ministry among them had been marked by great success, and many additions were made to the church during his incumbency. But, nevertheless, the Presbytery acceded to his request, the pastoral relation was dissolved February 6, 1825, and he was dismissed to the Presbytery of Monongahela, with a view of accepting a call to the First Associate Reformed Congregation of Pittsburg. But though he united with the Presbytery of Monongahela and removed with his family to Pittsburg, he refused to be installed over the congregation which had called him. The reasons for this refusal are not certainly known. But it is generally supposed that they grew out of the fact that he was a strong advocate for temperance. Some of the people of the new charge, and even members of the church, were engaged in

the liquor traffic in its most objectionable forms. And being unable to hold his peace relative to this iniquity, and foreseeing the storm that his interference would occasion, he thought it would be best for him to retire. And so he "shook off the dust of his feet, as a testimony against them," and returned to the bounds of Huntingdon Presbytery. Here he continued to live and labor either as pastor or stated supply of various congregations till age and infirmity bade him cease. And he, at length, died at the home of his youngest son, in Hollidaysburg, Pennsylvania, on the 14th of March, 1872, in the eighty-first year of his age. He was a sound theologian, an able and instructive preacher, a devoted pastor, and the instrument of winning many souls to Christ.

After the retirement of Mr. Hill the congregations of East and West Kishacoquillas and Little Valley were supplied for some time by Mr. James H. Stuart, a licentiate of the Presbytery of Philadelphia. He received calls from each of these congregations,—from East Kishacoquillas for two-thirds of his time, and from each of the others for one-third of his time. After some deliberation he accepted those from East and West Kishacoquillas, and was installed as their pastor on the 26th of October, 1827. He only labored among them but a short time, for his health gave way, and he died February 27, 1829, and was buried in the cemetery of the East Kishacoquillas Church.

At the fall meeting of the Presbytery of 1830 calls were presented for the services of the Rev. William Annan, a member of the Presbytery of Baltimore, from the united congregations of West Kishacoquillas and Little Valley. Mr. Annan had previously labored for some time among the people of this charge, but, not having obtained his dismissal from the Baltimore Presbytery, they could not be put into his hands. At a subsequent meeting, however, he, having received his certificate of dismissal from his Presbytery, presented it, and was accordingly received into this Presbytery and installed as pastor of the above-named congregations. Here he wrought with great success for several years. But finding the distance between the churches too great, and West Kishacoquillas being willing to try to keep a minister themselves, he withdrew from there and confined his labors entirely to Little Valley. This was perhaps the period of the church's greatest prosperity. Many accessions were made, and the membership rose to over two hundred. The whole Valley was settled mainly by Presbyterians, and members or adherents of that church owned the farms, and cultivated the lands, and carried on the various branches of business. Mr. Annan was a great advocate of

temperance, and by his public teaching and his private conversation he trained the people to that virtue, induced them to put the bottle out of the hay-field and out of their homes, and to abstain entirely from the use of all intoxicating liquors as a beverage. And the good effects of this teaching are seen at the present day, for there are few communities where temperance principles are so much in the ascendant as in Little and Dry Valleys.

At the fall meeting of Presbytery of 1835 Mr. Annan resigned his charge, and was dismissed to the Presbytery of Redstone. He was a tall and stately-looking man, sound in the faith, and earnest and zealous in his Master's work. He became editor of the *Presbyterian Advocate*, the predecessor of the *Presbyterian Banner*, at Pittsburg, and wrote a very able book entitled "The Difficulties of Arminian Methodism."

The church was supplied for a time by ministers appointed by Presbytery, until on April 4, 1837, calls were presented for the pastoral services of Mr. Moses Floyd, a licentiate of the Presbytery of Philadelphia, from the congregations of West Kishacoquillas and Little Valley. These were accepted by him, and at an adjourned meeting of Presbytery, held at Little Valley in the month of June following, he was ordained and installed.

Mr. Floyd continued to labor earnestly and faithfully for the welfare of his flock until, in the year 1842, he resigned his charge at Little Valley, and confined himself to West Kishacoquillas, the other part of his field. He labored there for several years longer, and then retired to his farm, near Bellville, Pennsylvania, supplying vacant churches as opportunity presented, and, at length, removed to the home of his married son in Pittsburg, where he died.

In 1843 Mr. Daniel Lawrence Hughes, a licentiate of the Presbytery of West Jersey, was called to the pastoral charge of Little Valley congregation. And on the 9th day of January, 1844, Presbytery held an adjourned meeting at Little Valley Church, and ordained and installed Mr. Hughes as its pastor. He wrought here with good success, teaching also a classical school in Lewistown part of the time, until, at an adjourned meeting of Presbytery held at Spruce Creek, June 13, 1848, the pastoral relation between him and Little Valley Church was dissolved, and he was called to and installed as pastor over the congregations of Spruce Creek and Pine Grove. In 1853 a call was presented to Mr. Hughes from Altoona First Church for two-thirds of his time, which he declined. At the fall meeting of Presbytery, this year, he was re-

leased from his pastoral relation to Pine Grove, and was called to, and installed pastor of, Sinking Valley for half his time, the other half being still devoted to Spruce Creek First Church. At length, actuated by an ardent desire to do missionary work in the far West, Mr. Hughes resigned as pastor of these churches and removed to the State of Iowa, where for twenty-five years he wrought ably, faithfully, and successfully in founding new churches, strengthening weak ones, and extending the Master's cause generally. Some years ago he returned, and united with this Presbytery, and supplied the churches of Petersburg and Shaver's Creek. But through impaired health he had to close his labors, and is now living among his old friends and neighbors in *otium cum dignitate*, at Cape May, New Jersey. He has been a sound, able, self-denying, and successful minister of the gospel.

In April, 1849, the Rev. James Smith succeeded Mr. Hughes as pastor of Little Valley Church. He did not, however, remain long, but after several years of earnest and faithful labor he resigned, and subsequently became pastor of the Church of Mount Joy, in Donegal—now Westminster—Presbytery. From thence he removed to Hollidaysburg, Pennsylvania, where he died in 1874 of spinal disease, with which he had long been afflicted. He was a most excellent and amiable man, and held in high esteem by all who had the pleasure of his acquaintance.

At an adjourned meeting of Presbytery held at Little Valley, November 13, 1855, a call was put into the hands of Mr. Thomas P. Spears from the congregation of Little Valley, and accepted by him, and he was accordingly ordained and installed as pastor of that church. He continued to serve in this capacity till April 13, 1858, when the pastoral relation was dissolved, and at the stated meeting of Presbytery, in the fall of the same year, he was dismissed to the Presbytery of New Lisbon, in Ohio. It is believed he still resides in that State, though whether engaged in the active work of the ministry is to us not known.

About this time two ministers—viz., the Rev. Samuel M. Cooper and the Rev. James Williamson—served the congregation as stated supplies for a time, when, at an adjourned meeting of Presbytery, held at Tyrone in June, 1860, the Rev. John B. Strain was called and settled as pastor of Little Valley. Mr. Strain, it appears, was an original Abolitionist, and as the war between the North and the South was raging about this time, and as Mr. Strain was not very prudent in the expression of his views, the congregation was much disturbed and distracted thereby, and

the Presbytery had to be appealed to several times to interfere, with a view to quell the disturbances. At length, on the 21st of January, 1863, the pastoral relation was dissolved, and Mr. Strain soon after removed to the State of Ohio.

On October 21, 1864, the Rev. William Prideaux was received as a member of Presbytery from the Presbytery of Carlisle. A call was placed in his hands from the Little Valley Church and accepted by him, and on the 17th of November following he was duly installed as pastor. He continued to serve as such until the spring of 1867, when the pastoral relation was dissolved, and Mr. Prideaux has continued to do missionary work in the bounds of the Presbytery every since. He has "endured hardness as a good soldier of the cross" for many years. He resides at Huntingdon, Pennsylvania, and though in the eighty-third year of his age continues to preach, and supply vacant churches, as occasion may require.

In June, 1868, the Rev. John P. Clarke, of the Presbytery of New Castle, was received into the Presbytery of Huntingdon, and became pastor of the church of Little Valley, having been called by the congregation on January 19, 1868, and duly installed by a committee of Presbytery. He served efficiently and acceptably till October 8, 1873, when at his request the pastoral relation was dissolved, and he was dismissed to accept a call to the church of Danville, in the Presbytery of Newton, New Jersey.

The Rev. W. C. Kuhn was next called to the pastorate, April 15, 1874, but he declined the call June 9, 1874.

The church now extended a call to the Rev. John McKean, of the Presbytery of Carlisle, October 7, 1874, which he accepted, and was duly installed. He served the congregation as pastor until some time in 1877, when the pastoral relation was dissolved. He supplied several vacant churches in the bounds of the Presbytery until, on April 14, 1886, he was dismissed and removed to Kansas, where, as far as known, he still lives, but not in the active work of the ministry.

The Rev. George Chapelle was received into the Presbytery from some Baptist organization on October 2, 1878, and appointed stated supply of Little Valley Church October 9, 1879. He continued to serve the church in this capacity until the spring of 1888, when, by authority of Presbytery, the churches of Little Valley and Milroy were united into one pastoral charge, each to receive preaching one-half of the time. To this arrangement both churches assented. Mr. Chapelle was transferred to Kylertown, in Clearfield County, where he still resides, though,

on account of age and infirmity, not in the active work of the ministry. The Rev. R. M. Wallace, who had served the church of Milroy for a number of years as stated supply, was, by authority of Presbytery and the cordial assent of both congregations, appointed the stated supply of the recently united churches. Mr. Wallace labored faithfully and successfully in this field until, in the fall of 1894, a part of the congregation of Milroy, notwithstanding their agreement and the arrangement made by Presbytery, contended that the minister should live among *them* all the time. The unreasonableness of this is apparent from the fact that Little Valley could set up precisely the same claim, and with a great deal more force, seeing that it is the older and numerically the stronger church of the two. The result was that Little Valley declined to be a party to any such move, and petitioned Presbytery to let them have Dr. Wallace as their minister all the time, promising to give him the best support they possibly could. This request was acceded to, and he is, accordingly, now (1895) serving as their pastor.

CHURCH BUILDING.

The original house of worship was a log structure, which was erected on the site of the present edifice. The lot on which it stood, consisting of three-quarters of an acre, was given by Moses Kelly, after whom the village was commonly called, and subsequently deeded to Francis Boggs, Samuel Alexander, and James Nixon, trustees of the Presbyterian congregation. At what time the original building was put up or how long it was used as a place of worship cannot now be determined. But in process of time it was moved across the public road, and now constitutes the west end of Mrs. Thompson Bell's residence. The present frame structure was erected in its place, and was at first entered by two door-ways on the north side, the pulpit being on the south side, rising high up towards the ceiling. The congregation sat in high-back pews and looked up at an angle of about forty-five degrees towards the minister, while the clerk or precentor sat in front of the pulpit and led the singing, which was largely congregational. The building was subsequently remodelled, the two doors on the north side closed, a single entrance with a vestibule made at the east end, and the pulpit placed in the west, as at present. Here the gospel has been faithfully preached for nearly three-quarters of a century, and this house of God has been the scene of many precious revivals of religion, and has often been made "the Gate of Heaven" to the souls of God's waiting people.

RULING ELDERS.

The ruling elders in Little Valley Church, so far as we can trace them, have been as follows,—viz. : Francis Boggs, Jacob Hoover, Henry Long, Thomas Cunningham, Samuel Alexander, William H. Huey, Samuel Sigler, James H. Alexander, Thomas Reed, John C. Kearns, Joseph Kearns, Henry P. Alexander, Thomas Stoneroad, Samuel Sterrett, Jacob Sigler, Joseph Baker, Samuel Barr, Peter Townsend, and William Ingram.

Mr. Johnston Sigler and Charles Mitchell were duly elected elders, the former on March 19, 1866, and the latter on September 1, 1873, but through diffidence or from some other cause declined to serve.

TRUSTEES.

The names of those who have served as trustees are Francis Boggs, Johnston Sigler, Samuel Sterrett, Samuel Alexander, Samuel Mitchell, Robert A. Sigler, James Nixon, Henry P. Alexander, R. Bruce Stewart, Oscar Alexander, Willis F. Kearns.

THE SABBATH-SCHOOL.

The Sabbath-school of Little Valley Presbyterian Church was organized in the spring of 1828, principally as the result of a series of addresses delivered by Mr. Joseph B. Adams, a young man just out of the Theological Seminary at Princeton, and who was employed as an agent of the American Sunday-School Union. The first officers of the school were Mr. John Bell, superintendent; Mr. Abraham Rothrock (afterwards Dr. Rothrock, a ruling elder in McVeytown Church), assistant superintendent; Mrs. Henry Long, treasurer; Miss Mary Long (afterwards Mrs. Thomas Reed), librarian. None of these survive at the present day.

In 1838 Mr. Bell, having served as superintendent of the school for a period of ten years, died, and was succeeded in office by Mr. Henry Long, who served five years, and died in 1843. During his superintendency—namely, in 1842—the Methodist families in the neighborhood obtained a separate organization, known as the Dry Valley Methodist Episcopal Sabbath-School. Mr. Samuel Sharpe succeeded Mr. Long in the Presbyterian school, and served one year, when, removing from the neighborhood, he was succeeded by Mr. James H. Alexander in 1845, who continued to serve faithfully and efficiently to the day of his death, 1893, a period of forty-nine years! The present officers are Dr. R. M. Wallace, *ex-officio* superintendent; Mr. Joseph Bawn, assistant superin-

tendent; Miss Alice Sigler, treasurer; Miss Florence McManamy, secretary; Mr. Albert Alexander, librarian; and Mrs. Martha Mitchell, superintendent of the infant department.

Little Valley has been in an eminent degree a "mother church," and has not only sent out large numbers of members to recruit and strengthen other churches, but has also contributed very largely to the Presbyterian ministry. The following-named ministers were raised and trained in her bounds and given to the church at large, viz.:

Rev. Joel Stonerod, now deceased; Rev. John E. Alexander, D.D., living at Greenville, Tennessee; Rev. Hugh Alexander, living at Culpeper, Virginia; Rev. William C. Alexander, D.D., living at Georgetown, District of Columbia; Rev. John C. Barr, living at Tyrone, Pennsylvania; Rev. J. Edmund Kearns, now deceased; Rev. J. Vernon Bell, living at Dubois, Pennsylvania; and Rev. D. A. K. Preston, of Bellevue, Iowa.

R. M. WALLACE.

LOGAN'S VALLEY (BELLWOOD).

At an early day occasional services under the auspices of the Presbyterian Church were held in Logan's Valley. A few members of that communion had found their way into this secluded region, and for their convenience the pastors of the churches in adjacent valleys preached at intervals. The inhabitants in the eastern part of the valley were dependent upon the ministrations of the pastor of the church of Sinking Valley, whilst those of the Presbyterian communion in the western part, in the vicinity of the present city of Altoona, were under the care of the church of Hollidaysburg. As early as 1835 the Rev. Samuel Hill, at that time pastor of the church of Sinking Valley, preached one-sixth of his time within the limits of this valley, thereby bringing the ordinances within the reach of families attached to his congregation on the west side of Brush Mountain. The central point of this Presbyterian population was in the vicinity of McCamant's Forge, and here in 1837 a church was organized with twenty-three members. John Campbell and James Hunter were elected and ordained as ruling elders. The former continued to serve the congregation in this capacity with great acceptance for nearly fifty years, but the latter after a few years laid aside the active duties of the office.

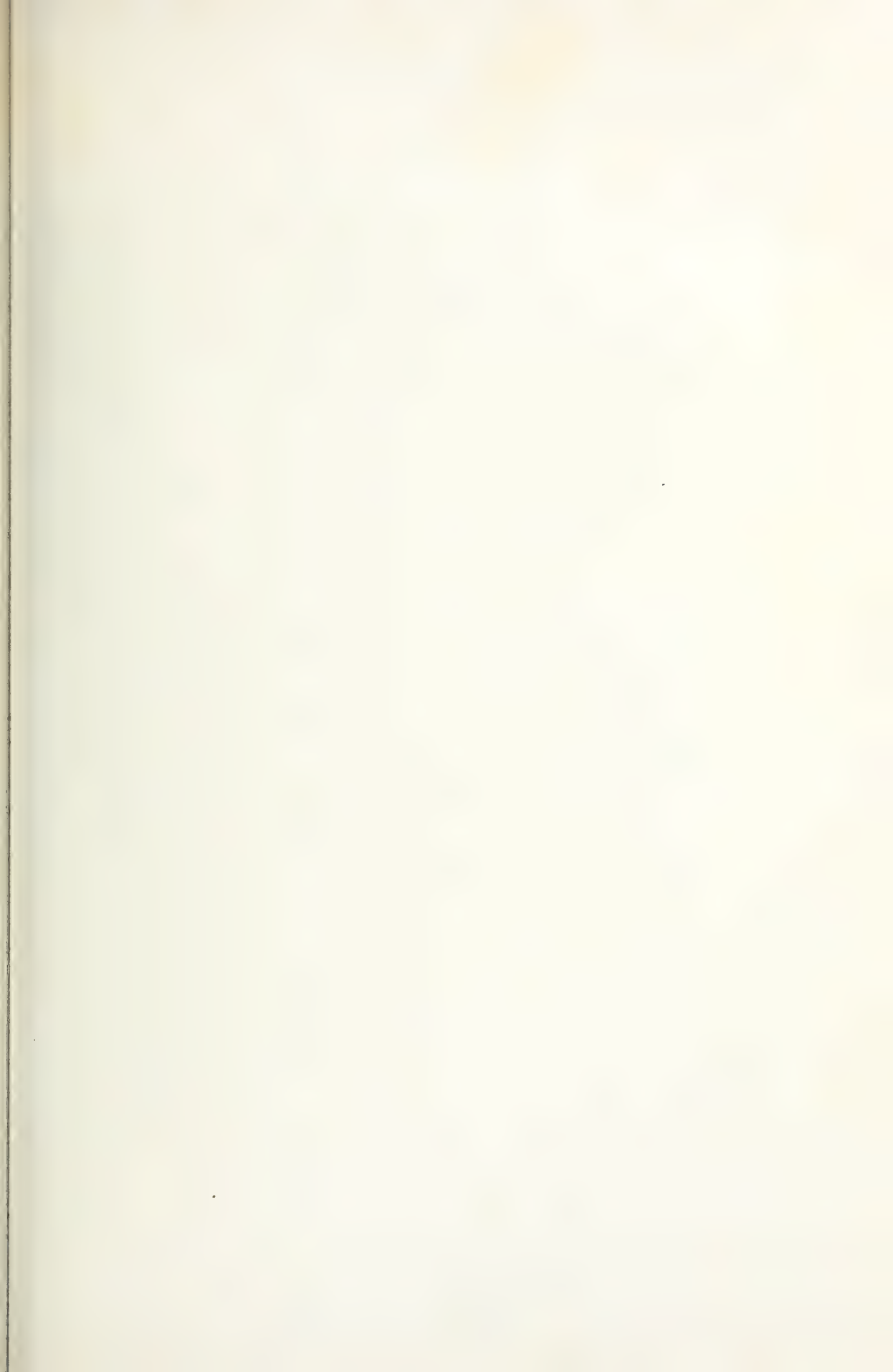
In 1845 a church building was erected near the present village of Tipton on a piece of ground donated by Graham McCamant, Esq., who

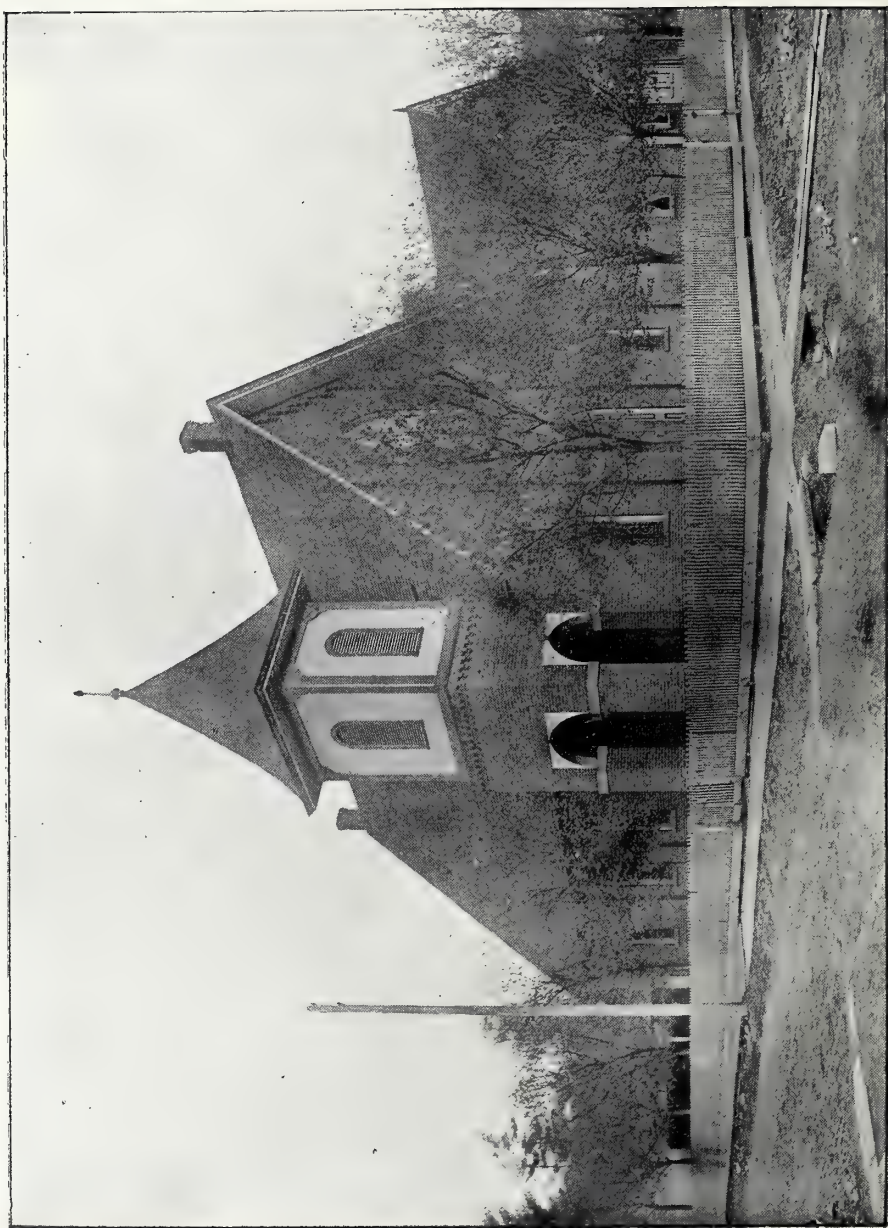
was an active and devoted friend of the enterprise. For a time the church increased in numbers, but their inability to maintain the stated means of grace made them dependent upon occasional supplies appointed by Presbytery, and to that extent the growth of the newly-organized church was impeded.

The names of Revs. Samuel Hill, Dr. W. J. Gibson, John White, John McKinney, Dr. David McKinney, David Sterrett, and others appear as supplies sent by Presbytery to look after the scattered flock and administer at long intervals the sacraments of the church. During this time the church was more frequently supplied by Dr. W. J. Gibson, and his ministry is a pleasant memory among the people to this day. A controversy on the subject of baptism with Rev. Dr. Adie K. Bell gained him reputation as a disputant, and helped to settle the vexed doctrinal question in the religious circles of the valley.

In 1856 the Rev. J. J. Hamilton became stated supply, and for three years the church, enjoying a stated ministry, was considerably strengthened. In the following year, after his surrender of the charge, the church was grouped with that of Birmingham and the newly-organized church of Tyrone, under the pastoral care of Rev. J. H. Barnard. This arrangement after a short time was interrupted by the resignation of Mr. Barnard, and his transfer to Bellefonte as co-pastor with Dr. Linn. In 1861 Rev. Orr Lawson became pastor of the churches of Sinking Valley and Logan's Valley. Under this arrangement the church entered upon a new career of prosperity. The ordinances were regularly maintained, and a healthy growth was the consequence. This pastoral relation continued until 1867, when Mr. Lawson resigned the care of this church, but retained his connection with Sinking Valley. During the balance of that year and a part of the following the Rev. R. F. Wilson, the present stated clerk of the Presbytery of Huntingdon, preached for the congregation. In May, 1868, the Rev. J. H. Mathers began his work as pastor, and was shortly thereafter installed. This relation has remained unchanged until the present time, extending over a period of more than twenty-seven years. At the beginning of this pastorate the number of communicants was sixty; at present it is about two hundred, many of whom reside in the village of Bellwood and vicinity.

When this church was organized it was the only Presbyterian congregation within the limits of Logan's Valley, and now there are six others occupying the same territory, and among them several of the strongest churches of the Presbytery. The selection of this valley as





LOGAN'S VALLEY (BELLEVUE).

the route of the great Pennsylvania Railroad attracted a large population to its borders. The cities of Altoona in the western extremity and of Tyrone on the eastern border contain a large Presbyterian population and form a hopeful field for Christian work.

In 1865 a church building was erected near Bell's Mills, which for years had been an outpost of the congregation, where services were held for the convenience of the members residing in the vicinity. The subsequent growth of Bell's Mills (now Bellwood) made it necessary to abandon this structure and erect another nearer the centre of population, and accordingly the brick building in which the congregation now worships in the borough of Bellwood was erected and occupied in 1883. A convenient and comfortable manse was built upon the church property in the autumn of 1887.

The following persons have been connected with the Session of the church during these years, viz.:

Name.	Year.
John Campbell	1837-1884.
James Hunter	1837-1843.
D. G. Hunter	1843-1863.
John Kratzer	1843-1857.
B. F. Bell	1856-1877.
Thomas McCauley	1856-1863.
James K. Henry	1863-1865.
S. G. Wilson	1874-1888.
Rowan Clarke, M.D.	1874-1881.
D. L. Wray	1874.
William Geesey	1878-1881.
F. W. Shaffer	1883-1895.
Thomas Fleck	1883.
W. H. Morrow, M.D.	1889.
William Fuoss	1889.
L. W. Irwin	1889.

The persons at present constituting the Session are D. L. Wray, Thomas Fleck, L. W. Irwin, William Fuoss, and W. H. Morrow, M.D. A short time after the centennial exercises of the Presbytery F. W. Shaffer, for years an efficient member of this body, passed to the rest of heaven, after vainly seeking relief from suffering through the agency of the surgeon's knife. It would not be amiss to refer to the invaluable services of John Campbell, Esq., who for nearly fifty years served the congregation in this capacity with great acceptance. His sturdy character, his conscientiousness and personal integrity mingled respect and

honor with his service. For many years B. F. Bell acceptably performed the functions of this office. His liberality and solicitude for the welfare of the church commanded the admiration of those who were interested in the prosperity of the organization. His counsel and sympathy and means were always generously used in advancing the interests of the church which he loved so well. He escaped from the deep sorrows of this mortal life more than half a score of years ago. For fourteen years S. G. Wilson, of Tipton, with great fidelity served the congregation as a ruling elder. His faith was far-reaching and childlike, and his love for the church of God was a passion. He died in a good old age, and his end partook of the glory of a translation. His eye seemed to rest upon the person of the One Invisible, and his eagerness to depart and be with Christ was Pauline.

The church is well equipped for Christian work. A board of deacons, consisting of four members, Wm. A. Lytle, A. R. Irwin, F. M. Glasgow, and Albert McFarland, looks faithfully after the interests intrusted to its care. And under an act of incorporation the following trustees hold the church property in their custody,—viz.: Wm. Bush, Alex. M. Cornmesser, Hudson Irwin, Emory Wilson, and C. F. Kenote.

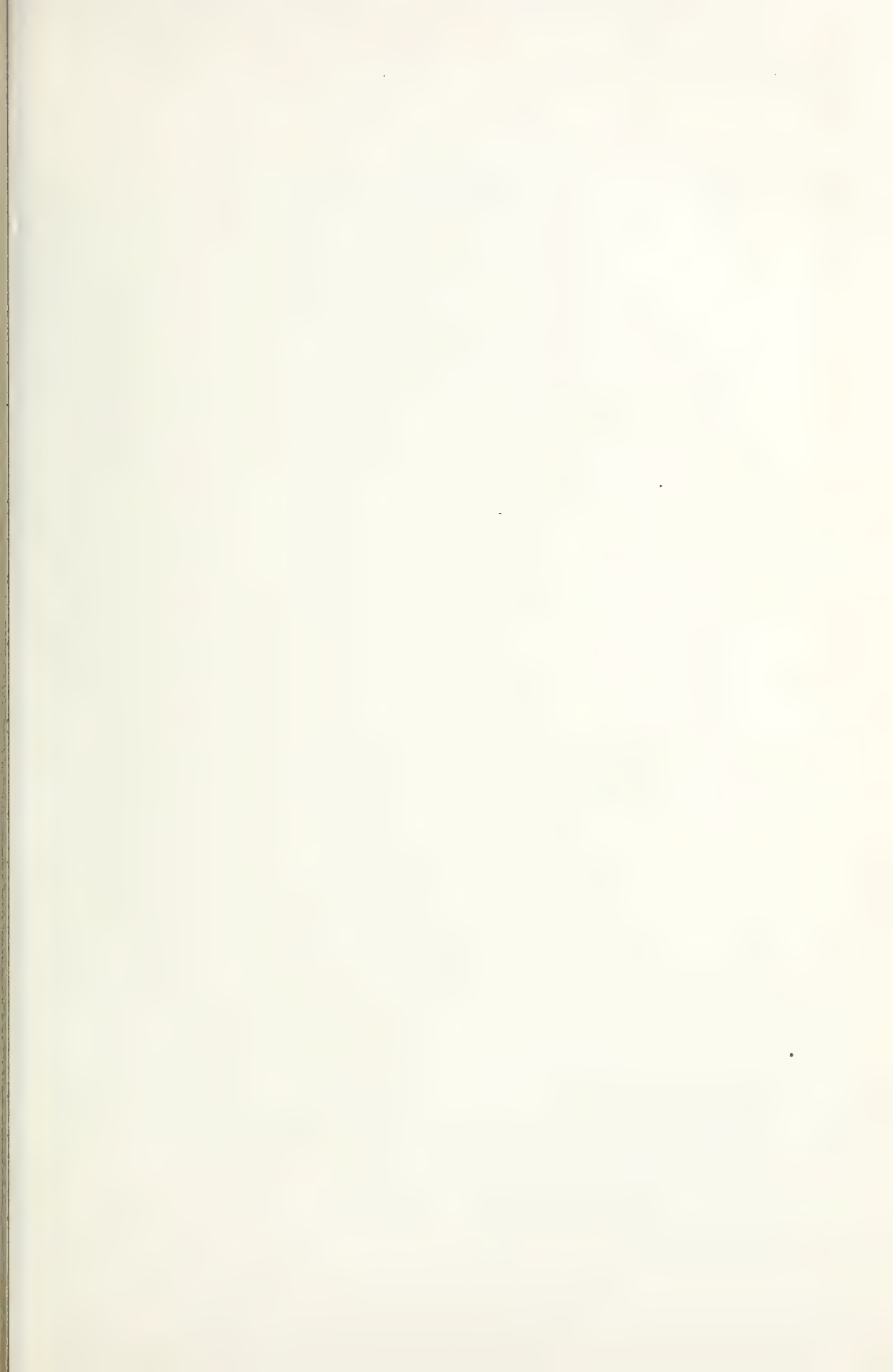
The organization which was effected with many misgivings nearly sixty years ago has become a compact and earnest congregation. Its past history is to many of those connected with it an inspiration and a joy. May its usefulness increase and its influence extend as the years so rapidly vanish away.

J. H. MATHERS.

LOST CREEK (McALISTERVILLE).

FROM the year 1759 we may date the rise of this Presbyterian congregation, known originally as "Cedar Spring," situated half a mile from Cedar Spring, on the right-hand side of the road leading towards Mexico.

About 1760 measures were taken to secure a public ministry. To secure the right of land for erecting a "meeting-house" and burial-ground from the government, James Patterson and James Purdy were sent to Philadelphia; they secured a grant for two hundred acres. The people then began to erect a "meeting-house," each member furnishing some logs. The house was raised to about one story, when they were compelled to abandon it and flee for their lives, because of the uprising of the Indians. The building was, however, completed three years later





LOGAN'S VALLEY (TIPTON).
ERECTED 1845.

on the return of the settlers. The erection of this first house of worship was wholly the work of the laity. It is supposed they were first visited by the ordained minister in 1766, when Rev. Charles Beatty and Rev. George Duffield, who, being on their way as missionaries to the frontier in Ohio, stopped a few days and preached for them.

Rev. J. Kennedy, a Presbyterian minister from the north of Ireland, began his labors in this church about 1771, which lasted for about four years. His relation to the congregation appears to have been merely a "stated supply."

Rev. Hugh Magill, the first regular pastor, ordained in Ireland, was installed over Cedar Spring and Tuscarora congregations in 1779. His pastoral relation with this (the Cedar Spring) congregation continued for twenty years. During the next three years the church was without a pastor, but the laity were none the less active. It was during this time (about 1800) that the "meeting-house" at Cedar Spring was abandoned and two other churches were erected instead, one at Mifflintown and the other near McAlisterville. The McAlisterville portion of the congregation built a small log church in an oak grove about half a mile from town. In 1840 this was replaced by a brick building. This edifice was occupied till March 28, 1887, when it was decided, as the old structure was no longer safe and was too far out of town, to build a new church in the town of McAlisterville. The church, being finished, was dedicated May 6, 1888. Rev. R. M. Wallace, D.D., and Rev. R. F. Wilson conducted the service. It was found after the collection of the evening service that there was sufficient money to pay for the erection of the new building.

For about seventy-five years the Mifflintown and McAlisterville branch had but one organization. The one bench of elders served for both branches of the church.

Rev. Matthew Brown preached in this church in the fall of 1801, but was not ordained and installed until the spring of 1802. His pastoral relation to the church lasted for three years.

Mr. John Hutchison, who supplied the church during the summer of 1805, was ordained and installed over both branches of the church at a meeting of Presbytery in the church at Lost Creek April 15, 1806. This was his only charge, which he faithfully served for thirty-eight years and six months. God alone saw fit to sever the relation between this people and much-beloved pastor November 11, 1844.

Rev. Matthew Allison came from Philadelphia that same week and

occupied the pulpit the following Sabbath. After preaching he was asked to supply the church till spring. He received a call March 26, 1845, and was installed the following month. After serving this church as pastor for twenty-seven years, he departed from this world July 8, 1872.

Rev. T. J. Sherrard began his labors as co-pastor with Rev. Matthew Allison the first Sabbath in 1872. He was ordained and installed June 11, 1872. But the following month Rev. Allison died, leaving him sole pastor. He resigned his pastoral relation April 8, 1875. His desire was to effect a division of the two branches of the church. This was accomplished at a meeting of Presbytery at Port Royal, April 13, 1875, at which time the congregation at the Mifflintown end of the church was granted a separate church organization.

During the years previous to 1872 the arrangement between the two ends of the congregation was for Mifflintown to have three Sabbaths' preaching out of five, while Lost Creek received the services of the other two and paid two-fifths of the pastor's salary. At the beginning of 1872, Rev. Allison having a co-pastor, Rev. Sherrard, it was arranged that Lost Creek should have preaching every alternate Sabbath and pay half the pastor's salary. This arrangement continued until the division of the two branches of the church, April 13, 1875.

For the next thirteen years Lost Creek was without a regular pastor. The laity, however, proved its loyalty to the church by erecting a new house of worship in the town of McAlisterville and tearing down the old structure.

Emil Lewy received a call to the church, and was installed November 13, 1888. He served the church until December 4, 1892; by his own request he was released. The church was again vacant for nearly two years.

Rev. H. S. Welty was called April 28, 1894; he supplied the church from July 1, 1894, till October 30 of the same year, when he was installed as pastor.

The present officers are:

Pastor.—Rev. H. S. Welty.

Elders.—Edmund S. Jamison, served from August 13, 1858.

Mr. William Harrison McAlister, who is in his eightieth year, with his maiden sister Sarah, the only survivors of that interesting and devoted family of Presbyterians to which this church owes much of its success, was ordained March 21, 1886.

Mr. Michael Coldren was ordained March 21, 1886.

Trustees.—The church has six trustees, two of which are elected each year to serve three years: J. Banks Wilson, Reuben Caveny, W. H. Moore, Milton Baer, George Martin, Steven Lloyd McAlister.

H. S. WELTY.

LOWER SPRUCE CREEK.

THE Lower Spruce Creek Presbyterian Church was organized April 29, 1871, by a committee of Presbytery consisting of Rev. R. M. Wallace, Rev. J. J. Coale, and Elder Samuel McCamant.

Previous to this date, during the pastorate of Rev. Coale at Sinking Valley, which began in the early part of 1870 (and even before this by other denominations), there had been regular preaching service held in the hall above the Spruce Creek school-house, which came to be known as the Union Church.

Early in 1871 Rev. Coale conducted a series of evangelistic services here, with very marked results, and the time seemed ripe for the organization of a church. With the recent converts, and with a large number of members from the Sinking Valley Church living in and about Spruce Creek, the organization was effected, consisting of fifty-one members, with Rev. J. J. Coale as pastor and Messrs. Sidney Thompson, M.D., Samuel C. Tussey, and Osborne Laird as elders.

The congregation continued to worship in the Union Church until 1872, when they erected a neat and comfortable brick edifice for their own use.

The elders who have served the congregation thus far are the three above named, General Stuart, and the two now in service, Messrs. Thomas Davis and W. D. Isett.

The pastorate of Rev. Coale terminated in the month of May, 1892, and at a congregational meeting held the 27th of December of the same year the present pastor, S. W. Young, then a licentiate and student in the Western Theological Seminary of Alleghany, was called for one-half his time at a salary of five hundred dollars. His installation took place on the 28th of May, 1893. From that time to July, 1895, there have been thirty-four persons added to the church, twenty-seven of this number being received on profession of faith. The present membership numbers seventy-five.

While the spiritual prosperity of this church has been marked and the attendance upon divine worship very greatly increased, its financial growth has been no less so, and already many of her members are looking forward to the time when she can be an independent church, maintaining a pastor for the whole of his time.

S. W. YOUNG.

LOWER TUSCARORA.

THIS church, the oldest in the Huntingdon Presbytery, may be not less than one hundred and forty-five years old. The first settlers, who were Presbyterians, came into this Tuscarora Valley in 1749, and would not be long without a place and mode of worship. The first rude log building is reported to have been erected before the first missionary came to preach to them. It having been destroyed, and the inhabitants having fled from the country on account of the Indians, and having returned, they met again to worship in private houses.

In 1766 Rev. Charles Beatty and Rev. John Duffield came and preached above and at Academia.

In 1773 twenty acres of ground in Milford Township, now in part Beale Township, were given for the use of a Presbyterian society or congregation. On this land and about this date the second log church was built. In 1790 the third log church, hewn as to its timbers and with thirty-six sawn boards as to its seats, was erected.

In 1816 the stone church, now standing and plastered externally, was the fourth building erected, and is shown in part in the accompanying engraving, though altered internally, and as to its height and windows, for school purposes, it being the present Tuscarora Academy building.

The fifth and present church edifice, shown in full in the accompanying engraving, was constructed in 1849, and dedicated to God's service the following year, and has been greatly owned and blessed of God with revival upon revival scenes.

The first called pastor to this church, in union with the Cedar Spring (now McAlisterville) Church, was Rev. Mr. Rhea. He was called in 1771, but never installed. The first installed pastor was the Rev. Hugh Magill. In connection with Cedar Spring Church this first pastorate began in November, 1779, and continued until April, 1796.

A little confusion exists as to the number and names of all the elders up to this date, or the year 1800, when the next pastor appears on the ground. William Bell, Esq., and John Williams are asserted to have been the first elders, but the records of Presbytery show the names of the following persons as attendant upon its Sessions: John Boggs, John Armstrong, William Waddle, Jonathan McCoy, William Graham, and William Sterrett, in addition to the two named above.

In December, 1799, Rev. John Coulter appeared on the field and preached Sabbath, January 1, 1800. He was installed August 11, 1801, and on August 14, 1801, also over Middle Tuscarora Church, some eight miles farther up the valley. His united pastorate over these two churches continued for thirty-three years, until his death, June 22, 1834. He built up both churches greatly, both in number and in power. He advocated temperance when the still-house abounded. He started the first Sunday-school hereabout.

The following elders were installed during his ministry: Thomas Gilson (Rev. R. F. W. gives in an account William as the Christian name), John Patterson, Esq., Hugh Alexander, John Kelly, Esq. (Rev. R. F. W. omits the last and gives William Irvin).

The third regular pastor was Rev. McKnight Williamson, who preached November, 1834, and was installed early in 1835 and continued ten years, until April 14, 1845. He organized the Tuscarora Academy, in 1836, at Academia. He also built the first portion of the parsonage at that place. The picture of the parsonage as it has been twice enlarged is given in the accompanying engraving. It was about one-third that size at first.

March 22, 1837, were elected and April 2 installed the following elders: David Alexander (omitted by R. F. W.), James Hughes, Esq. (given as David Joseph by R. F. W.), William Sterrett.

In 1842 one hundred and eight were added to the church.

February 16, 1844, were elected and March 10, 1844, were installed the following elders: James Patterson, John Jacobs, James McLaughlin, John Koons, and Joseph Kelly, M.D.

The fourth pastor was Rev. Benjamin H. Campbell, who was installed April, 1846, and continued a few months in 1846. He died December 31, 1848, in York, Pennsylvania.

The fifth pastor was Rev. George W. Thompson, D.D. He was installed April 20, 1847, and continued until his death, January 28, 1864. He preached also at Church Hill until 1852, when the present Port

Royal Church building (then called Perryville) was erected and occupied as a part of the Lower Tuscarora charge. The Tuscarora Academy and Female Seminary at Academia and the Airy View Academy at Perryville flourished in those days, and very many young men and women united with the church, and entered eminent walks of usefulness in the church and the world as the result of these intellectual and Christian influences. The memory of this minister remains precious to this day.

The following elders were elected December 21, 1855, and installed January, 1856: Elias Gruver, John McLaughlin, John Williams, Daniel E. Flickinger, W. Boyd Gilson, John P. Kelly, George W. Strouse, James Patterson, and James Patton.

December 5, 1856, Joseph Pomeroy was elected and installed elder.

The sixth pastor was Rev. S. J. Milliken, who was installed in 1866 and resigned April, 1870. During this ministry William Gruver and D. D. Stone were elected and installed elders.

The seventh pastor was Rev. L. B. W. Shryock, who was installed in 1871 and resigned 1875. During his ministry Samuel McLaughlin and L. J. Barton were elected and installed elders.

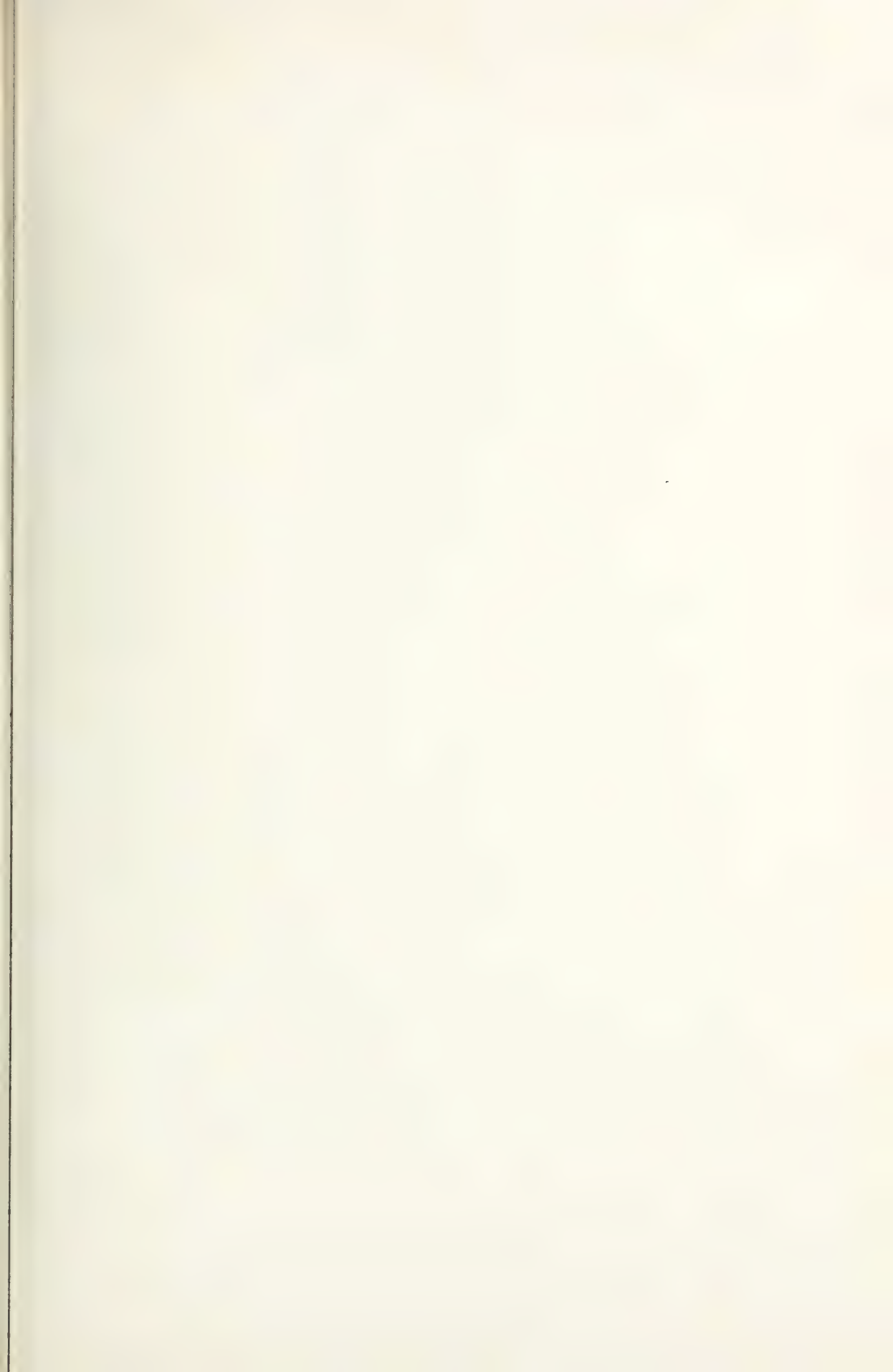
The eighth pastor was Rev. J. C. Oliver, who was installed in 1875 and resigned 1884.

The ninth pastor was Rev. C. S. Dewing, who was installed in 1884 and resigned 1886.

The tenth pastor was Rev. J. S. Woodburn, who was installed in 1886 and resigned in 1888.

The eleventh pastor was Rev. S. A. Davenport, who was called March, 1890, began preaching in April, and was installed June 4, 1890. He was also pastor, installed June 5, 1890, over Middle Tuscarora Church in connection with this church, and still continues pastor over these two fields. Just before entering on this pastorate the church had adopted the rotary eldership. The old board consisted of Samuel McLaughlin, Wilson Laird, W. Boyd Gilson, John P. Kelly, and Josiah L. Barton. All these except Mr. McLaughlin, who was very infirm, have been retained in office, and as death has necessitated or the system required, in addition Nathaniel Moyer, Samuel A. Graham, and Stiles K. Boden have been elected and installed into office.

In 1894 the interior of this church building was beautifully renovated, and a gracious revival resulted in the addition of some fifty members to





OLD STONE CHURCH
NON TUSCARORA ACADEMY
AND PRESENT MANSE



PRESENT CHURCH
AT
ACADEMIA

the church, heads of families and young people bringing entire families in some cases into the church.

The following persons have gone out of this church into the gospel ministry in addition to many others who were students in Tuscarora Academy:

Rev. Joseph Patterson, Rev. Joseph C. Kelly, Rev. W. A. Patton, Rev. Joseph H. Barnard, Rev. J. Henry Beale, Rev. J. Harry Stewart.

The present membership of the church, 1895, is two hundred.

McVEYTOWN.

THE history of the Presbyterian congregation of McVeytown may be divided into three periods: First, from its founding to the year 1814; second, from 1814 to 1871; third, from 1871 to the present time, 1895.

First Period.—So far as known all the congregational records of this period have been lost. The minutes of the Presbyteries of Donegal and Carlisle, the grandmother and mother of Huntingdon Presbytery, contain nothing concerning the organization of a Presbyterian church in the vicinity of McVeytown. It is probable that, as in the case of so many of the churches founded in the frontier settlements of Pennsylvania more than a century ago, there was no formal organization of this church by authority of Presbytery. It is impossible, therefore, to assign an exact date to the beginning of this period.

From the journal of the Rev. Charles Beattie, who, with the Rev. George Duffield, was appointed missionary to the frontiers in 1766 by the Synod of New York and Philadelphia, it is known that he preached in this vicinity on August 26 of that year. Of this service he writes, "By twelve o'clock a considerable number of people were collected at a place in the woods where a mill was building, near to which a house for worship is intended to be built as being most essential to the inhabitants in those parts. While the people were convening it began to rain, and the rain continuing obliged as many of us as could to crowd into a small house." He likewise informs us, "That was the first preaching in these parts." Whether it was a saw-mill or a grist-mill that "was building" cannot be determined. The first grist-mill built within the present limits of Mifflin County was at McVeytown, then known as Holliday, erected about this time. It appears upon the first assessment roll, 1768. There

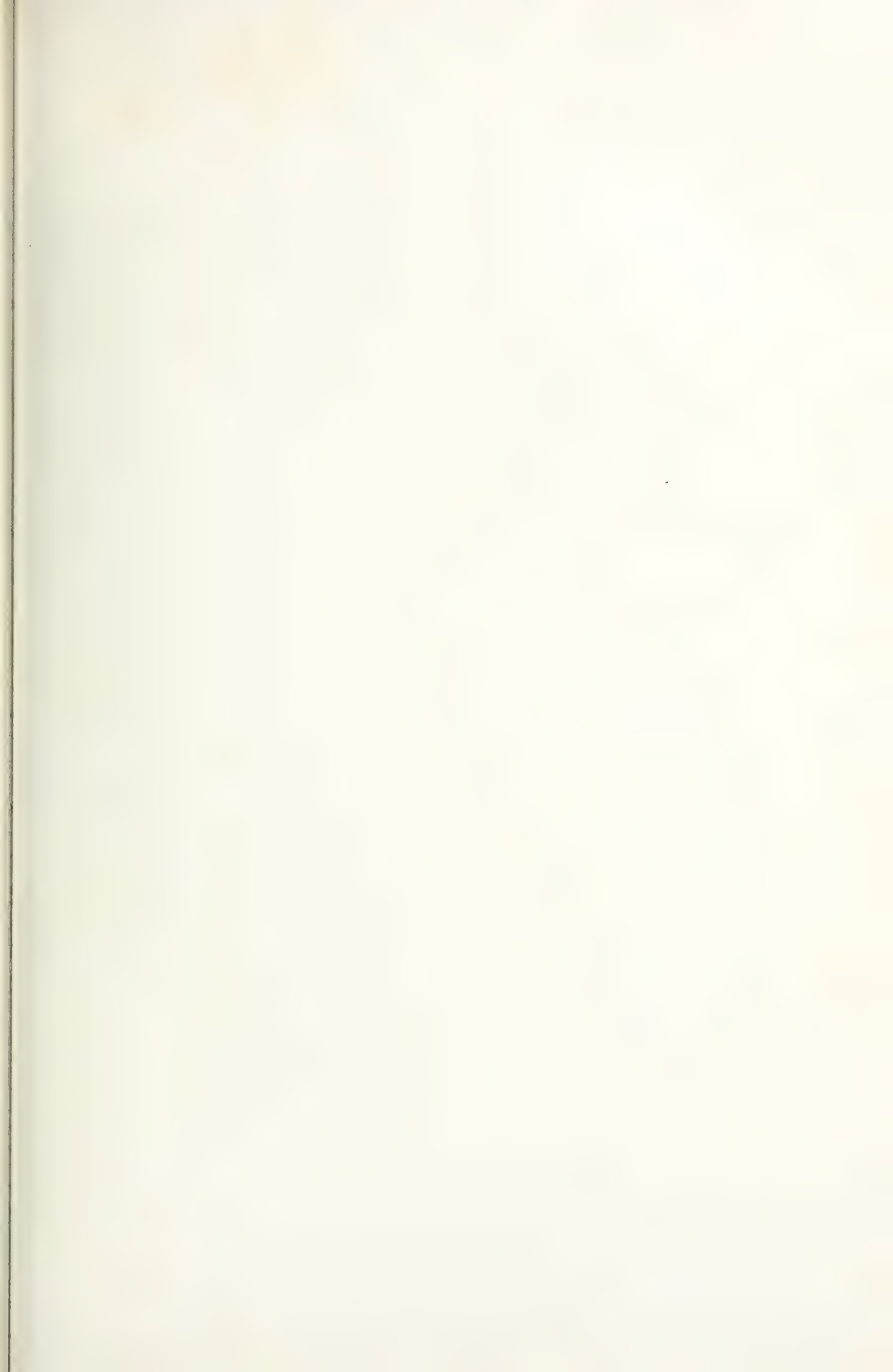
was a saw-mill built about the same time by Andrew Bratton on his farm, about two miles south of McVeytown, and on the opposite bank of the river. Was it at Holliday's or Andrew Bratton's that the Rev. Charles Beattie preached in 1766? Tradition says at the latter place. The writer is inclined to the opinion that it was at the former place.

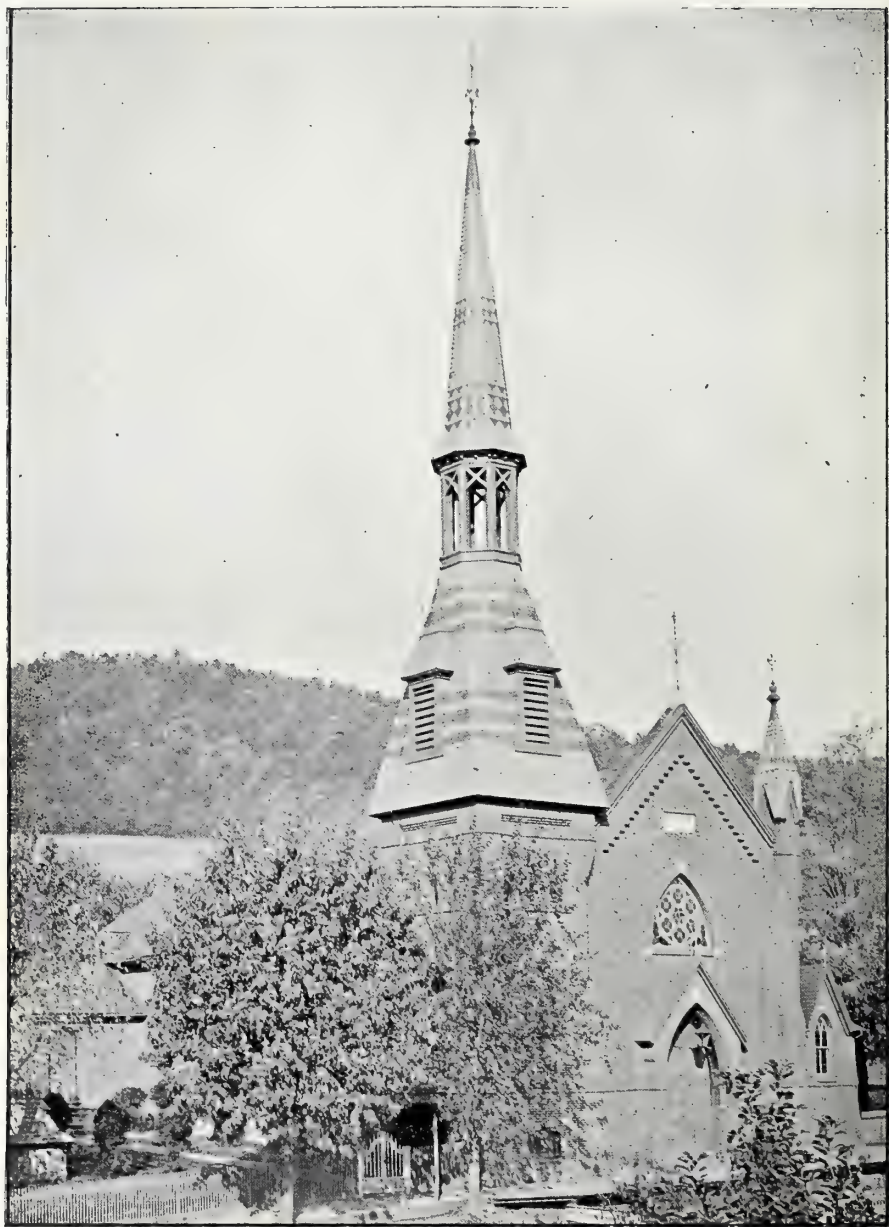
The only church structure erected in this neighborhood before the close of the eighteenth century was on the Andrew Bratton farm, at the northeast corner of the old burying-ground, which is still preserved, and within recent years has been surrounded by a substantial stone wall. It was a humble structure built of logs and roofed with clapboards. There are those still living who in their early youth worshipped in it with their fathers. It continued to be used for church purposes till the first church was erected in McVeytown, then Waynesburg. This little log church was built before the Revolutionary War, and was in all probability the first house of worship erected west of the Lewistown Narrows. Here the fathers gathered to worship God long before they had a pastor.

At the first mention of this church in the minutes of Presbytery it is called the "Presbyterian Congregation of Upper and Centre Wayne." In 1800 it is simply the "Congregation of Wayne."

The Rev. Matthew Stephens settled on a farm in the lower end of Bratton Township about the year 1780. His name appears upon the roll of the Presbytery of Donegal in 1785, the same year in which the Rev. James Johnston, who had received a call from the East Kishacoquillas Church, March 15, 1783, became a member. The Rev. Matthew Stephens had received a call from the people in this vicinity, but for some reason he never was installed. However, he preached in the several settlements between Lewistown and Newton Hamilton from the time of his coming till 1795, when he returned the call he had received from the "Presbyterian Congregation of Upper and Centre Wayne" to the Presbytery of Huntingdon. It is the tradition that he preached in this community for a period of more than twenty years. It is, perhaps, demonstrable that he was the first ordained minister resident in this county.

In January, 1800, the Rev. James Simpson, just received from the Presbytery in the "Kingdom of Ireland," was appointed stated supply of Upper and Centre Wayne, Lewistown, and Derry. Mr. Simpson resided at McVeytown, this being the largest and most influential part of his charge. There was no church building at Lewistown at that time.





McVEYTOWN.

He acted as supply for about three years, when he was deposed from the ministry on account of his excessive use of strong drink.

From the year 1803 to 1819 there was no regular minister on this field. From time to time it was supplied by appointment of Presbytery. At that time there was not any one congregation in the county able to support a minister of itself. By the grouping of East Kishacoquillas and Dry Valley, and of Lewistown and West Kishacoquillas, Wayne was left out of any convenient connection, and not being able to support a minister alone was forced to depend upon supplies.

Second Period.—On December 29, 1814, "John Mevey, Sr., of the one part," deeded to "William Armstrong, Archibald Moore, and James Criswell, Trustees, for the Congregation of Waynesburg and its vicinity, of the other part, one half acre of land situate on the west side of Queen Street and fronting six perches thereon." Arrangements were immediately made for the erection of a small stone church on the site of the present beautiful and commodious structure.

Mr. James S. Woods, a licentiate of the Presbytery of New Brunswick, began his work in this congregation in November, 1819. On April 5, 1820, he was ordained and installed pastor for one-half his time at a salary of three hundred dollars. In April, 1824, he was installed at Lewistown for the remaining half of his time. In 1837 Dr. Woods resigned the Waynesburg charge.

In 1827 the organization was incorporated under the name of the "Presbyterian Congregation of Waynesburg." The stone church did not prove to be very substantial, and it became necessary to take it down in 1833. It was immediately replaced by a larger and more substantial edifice built of brick at a cost of two thousand five hundred dollars.

In April, 1838, that part of the Waynesburg congregation in the vicinity of Newton Hamilton, on petition to, and by direction of, Presbytery, was organized into a separate congregation. From that date till January 1, 1870, the two congregations constituted one pastorate.

After the resignation of Dr. Woods, beginning in November, 1837, the Rev. Alexander Porter supplied Waynesburg and Newton Hamilton for six months, by permission of Presbytery.

In May, 1838, Mr. Benjamin Carroll, a licentiate of the Presbytery of Philadelphia, was called. He began work July 1, and was ordained and installed pastor October 26, 1838. This relation was dissolved at his own request and with the consent of the congregation October 22, 1838.

The Rev. Peter Hasinger was called April 23, 1845, and was installed July 28, 1845. This relation was dissolved July 1, 1849.

The Rev. David Sterrett was installed pastor January 25, 1850, and the relation was dissolved October 2, 1855.

Shortly afterwards a call was given to Mr. Richard H. Morrow, a licentiate of Huntingdon Presbytery, but it was declined for the reason that Mr. Morrow had already received and accepted a call to a church in Iowa.

The Rev. David D. Clarke, D.D., was installed pastor June, 1856, and so continued till his death, December 30, 1865.

On June 19, 1866, the Rev. S. C. McCune was installed pastor. The relation was dissolved May 1, 1869.

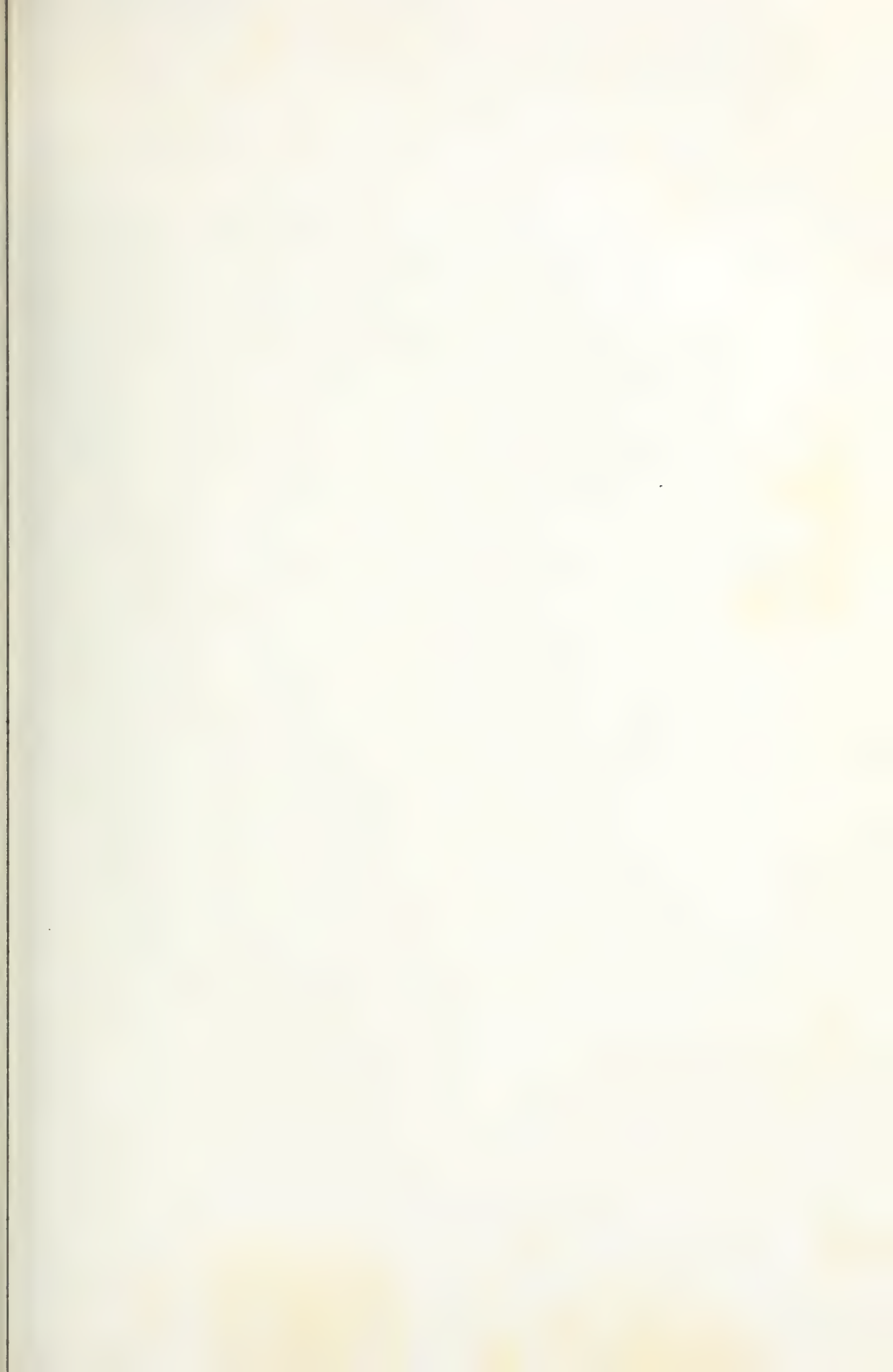
The Rev. Thaddeus McRae was installed pastor January 19, 1870, and the relation was, at his own request and with the consent of the congregation, dissolved by Presbytery October 6, 1872.

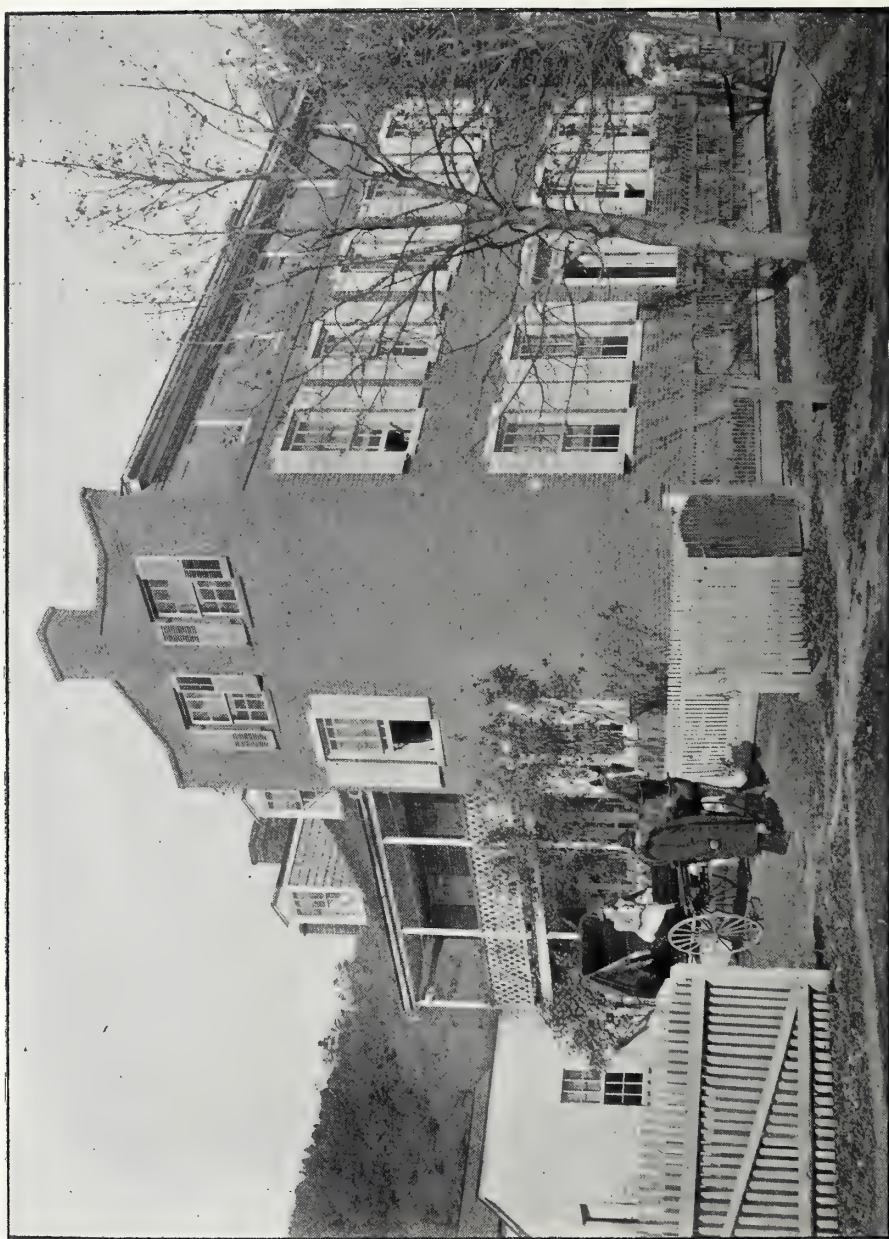
Third Period.—By petition of the congregation to the fall meeting of Presbytery, 1869, the co-pastorate with Newton Hamilton was dissolved. By decree of the Mifflin County Court, on April 10, 1871, the corporate name, "The Presbyterian Congregation of Waynesburg," was changed to "The Presbyterian Congregation of McVeytown."

In October, 1873, the Rev. David W. Moore was installed pastor, and this relation, at his own request and with the consent of the congregation, was dissolved by Presbytery October 1, 1883. During the year 1874 the church was remodelled and enlarged.

The Rev. Eugene H. Mateer, the pastor at the present time, began to preach February 16, 1884, and was duly installed April 29, 1884.

The church corporation owns the following real estate: 1. One-half acre, deeded December 29, 1814, by John Mevey, Sr.; the church building stands on this plat, the larger portion, however, is included in the cemetery. 2. A narrow piece of land on the north side of the above, bought from Samuel Holliday, September 30, 1829. 3. A plat, west of No. 1, and containing seventy-two perches, bought from Robert U. Jacobs, November 17, 1829. 4. On the south side of Nos. 1 and 3, one hundred and fifty-seven perches, bought of Robert U. Jacobs, August 28, 1834. 5. Lot No. 130 on the plan of McVeytown, bought from James Criswell, January 10, 1861. 6. The parsonage and appurtenances, purchased from Dr. A. Rothrock, May 7, 1863. 7. Lots No. 131 and 132 on borough plan, bought of William Macklin and William A. Moore, April 5, 1867. 8. Lot No. 129, bought from Mrs. Rettie M. Clarke.





MCVEYTOWN. MANSE.

The following persons have served as ruling elders: Col. John Bratton, — to 1805; the Hon. John Oliver, — to 1841; Samuel Withrow, 1818 to 1873; Nathaniel Wilson, 1827 to 1870; William Erwin, 1827 to 1862; Cyrus Criswell, 1827 to 1849; William Wakefield, 1827 to 1851; George Oliver, 1847 to 1850; Samuel B. Lower, 1847 to 1855; John Humes, 1847 to 1865; Abraham Rothrock, M.D., 1858 to 1894; Samuel Coulter, 1858 to 1864; William Macklin, 1863 to 1884; John Oliver, 1863 to 1879; Elisha Bratton, 1863 to 1878; William Swanzey, 1869 to 1884; Winchester McCarthy, 1870 to 1885; Major William Wilson, 1879 to 1881.

OFFICERS AND MEMBERSHIP, DECEMBER 1, 1895.

Session.—The Rev. Eugene H. Mateer, pastor, installed April 29, 1884.

Ruling Elders.—Adam Leffard, ordained June, 1869; John Kiner, ordained January, 1879; George McKee, ordained June, 1879; James Macklin, ordained October, 1885; Walter S. Wilson, M.D., ordained October, 1885; Charles Bratton, ordained June, 1886.

Trustees.—Jacob R. Wirt, president; Samuel M. Troxell, secretary; the Hon. William P. Stevenson, treasurer; George H. Macklin and Robert Forgy, Jr.

Roll of Communicants.—Martha A. (McVey) Allen; Susan Atkinson and daughter, Emily E.; Sarah Brimmer and children, Mary L., Annie S., Sadie C., Leamon W.; George Bortel and granddaughter, Jennie; Mary A. Bratton, widow of Elisha; Charles and Susan Bratton and family, Grace E., Charles B., Thaddeus S. and wife, Rebecca J.; William B. and Hannah Bratton and daughters, Ada V., Martha J. (Banks), and Anna May; Elisha R. Bratton and wife, Hester A.; Catharine S., Bertha M., and Clyde R., of Joseph R. and Margaret R. Bratton; Emma J. Bratton, daughter of William R.; Margaret Barlett; Rebecca B. Brower; Benjamin E. and Margaret J. Brown and daughters, Anna B. and Miriam L.; Ellen S. Booth, daughter of J. J.; Catharine K. Browne, widow; Catharine Calderwood, sister of Mrs. Brimmer; Sarah Coulter, widow of George W.; Edmund Conrad and wife, Catharine; Rettie M. Clarke and sons, George C. and Robert B.; Martha J. Corkle and daughters, E. May and Maud L.; Mary Ann Cramer, widow of Cyrus; James A. Conner; Hannah C. Dull; Mary Davis, widow of Edward; Annie E. Dunmire; Annie Dunmire; Amanda M. Dean, wife of Isaac; Rosanna Matilda Erwin, daughter of William; William H. and Sarah K. Erwin and family, Rosanna M., Estella, and William I.; Carrie M. Ewing and

sister, Lizzie L.; Robert Forgy and son, Henry W., and children, Charles G., Bessie, Robert and wife, I. Rebecca (Garver) Forgy; Evanna Ferrer; Alice M. Fike; Carrie B. Freed; John and Elmira Glasgow and son, William B. and wife, Effie R.; Catharine Garver, widow of Henry; John A. Glant; Jane Horning and daughters, Mary E., Maggie J., Annie S.; William and Eliza Hassinger and children, William E., Isabel, and Leah Nora; William Hartzler and wife, Mary (Engle); Oliver H. and Julia Hosterman and family, Benjamin F., Carrie E.; Elizabeth J. Hawke, wife of Fred.; Clara K. Hicks, teacher of select school; Richard M. Johnson, M.D., and Orlie A. and daughters, M. Lucretia, Annie J.; Mary A. Jenkins, wife of A. J.; Jacob and Jane H. Knepp and daughter, Callie E.; Mary M. Kimberly, wife of J. J.; Mary M. Kimberly, wife of George; John Kiner and family, Emma, William; Elizabeth Kiefhaber and brother, Ferdinand; Ada B. Kinsell, wife of James; Annie E. Kirk, wife of David; Anna M. Kable and daughter, Minnie H.; David M. Kerr; M. Josephine (Shehen) Kauffman, wife of Charles G.; Adam and Mary Leffard and family, Sallie E., John S., and wife, Annie M.; Joseph S. Leffard and wife, Emily; William J. Leattor; William M. Landis; Bertha K. Laughlin and sister, Mary B.; Margaret M. Klippert; George H. Macklin and wife, Laura J. (Leffard); James and E. Jennie Macklin and daughters, Jessamine, Annie L.; Effie Macklin, sister of G. H. and James; William A. Moore; Rebecca G. Mitchell, widow of George; Mary E. Miller, wife of David; Agnes Mateer, wife of E. H., and children, Jessie E., Mary E.; Irvin M. Mowery and wife, Hannah; Ella M. Myers, daughter of John; Effie E. Magill; James B. Morrison and wife, Nora M.; James G. McCoy; Samuel McWilliams and wife, Elizabeth; George and Annie McKee and daughters, Jennie, wife of Andrew, M. Alice, Anna M.; Annie McKee, sister of George; John S. McCoy; A. Rebecca McCarthy, wife of Samuel W.; Elizabeth McCarthy, daughter of John Kiner; Susan McKillips and sons, T. Emeron, Jesse Y.; Rosa C. (Bratton) McCormick; Lillie M. McLaughlin; Maggie C. Oliver, daughter of John; Joseph E. S. Postlewaite and wife, Jennie L. (Bratton); Mary Pollock and brother, John T.; Rebecca W. Patterson, daughter of Robert L.; Lyman Pincin and wife, Maggie; Delilah Pennepacker, widow of James; Olie E. Parker; Mary E. Rothrock; Elizabeth E. Ross; Catharine Rothrock and daughters, Wealthy E., Annie Irene; William G. Rupert and wife, Clara B. (Kimberly); North A. Stine; Hannah E. Stine, widow of John; Rebecca C., wife of Jacob; Hannah C., wife of Samuel B.; William P. and Annie E.

Stevenson and daughter, Janet Plummer; Matilda Swartz, wife of Dr. J. A.; Martha J. Stewart, widow of James; Samuel Smith; Annie E. Strode and daughters, Catharine, Maggie J., Anna M.; John C. Shehen and wife, Mary; Evaline Sharer, wife of William; Maggie B. Stine, wife of David; Josiah W. and Hannah Snook and daughter, Mary A.; Moses Shively and daughter, Mary; Ellie (McVey) Sunderland, wife of Cloyd; Frederick F. and Clara E. Sheaffer and son, Charles E.; Roxanna C. Saylor, daughter of J. H.; Samuel M. Troxell and sisters, Sallie J. and Lizzie; Mary A. (Hassinger) Taylor; Rebecca C. Withrow and daughter, Eleanor E.; Rosanna Wilson and daughter, Mary; Letitia (Wakefield) Lutz; Walter S. Wilson, M.D., and wife, Alice, and daughters, Mabel I., Gertrude C.; Jacob R. and Sarah Wirt and family, Mary B., Irene E., John O., George H.; David M. and Anna Wirt and family, Thomas H. and wife Phoebe R. (Patterson), Jacob L. and wife Emma J. (Kauffman); Clara J. Whitehead, daughter of John; Ada Bell Wilson; John C. Wilson and daughter, Bertha LaRue; Jennie E. Wilson, sister of J. C. and Dr. W. S.; Emma M. Wakefield, daughter of G. Miles; Lucinda Ziglar and family, Nettie, William O. Total, 241.

Sabbath-School.—The Sabbath-school was organized about seventy-five years ago. The superintendents preceding the one now in office were Nathaniel Wilson, William E. Erwin, William Macklin, and Adam Leffard. Only the last mentioned is now living.

Sunday-School Officers.—J. R. Wirt, superintendent; James Macklin, vice-superintendent; S. M. Troxell, secretary and treasurer; J. E. S. Postlewaite, assistant secretary; Lyman Pincin and Edmund Conrad, librarians; Miss Lizzie L. Ewing, organist.

Sunday-School Teachers.—James, G. H., and Mrs. G. H. Macklin, W. P. Stevenson, F. F. Sheaffer, John A. Glant, Carrie M. Ewing, Mary B. Wirt. Primary Department—Rebecca W. Patterson, Mary E. Mateer, and Annie E. Dunmire.

Young People's Society.—There has been a flourishing Young People's Society since January, 1884. Five years ago it became a member of the Young People's Society of the Christian Endeavor Union of Mifflin County.

For many years there has been an efficient Ladies' Aid Society.

E. H. MATEER.

MADERA.

THERE was preaching service held at Madera in connection with the Beulah Church ever since its organization, as many of its members lived at that place. These services were held in the school-house and in a hall until they dedicated their church building, September 22, 1889.

As the two towns of Madera and Ramey were three miles apart, and the congregations entirely distinct from each other, it became apparent to the members of Beulah Church living at Madera that they could better carry on the Master's work if they had their own separate organization. Accordingly eighty-six persons, seventy-six of them members of Beulah Church, petitioned Presbytery, at an adjourned meeting at Bellwood, June 12, 1894, to organize them into a separate congregation. Presbytery appointed Revs. D. K. Freeman, D.D., William Prideaux, S. T. Lewis, and J. E. Giffen, and Elder Peter Cameron a committee to effect the organization.

The committee met the congregation June 30, 1894, and conducted the business they were appointed to perform. There were eighty members at the organization, and there are eighty-six at the present time.

James Cornely, Isaac Hegarty, T. H. Cupples, and Denton Beeman were elected ruling elders. Elders Cornely and Hegarty having been elders in Beulah Church, they were installed, and the next day Cupples and Beeman were ordained and installed.

Rev. J. E. Giffen was called as pastor for half his time, Beulah retaining him for the other half. Presbytery enrolled the church October 3, 1894, and approved the call. Mr. Giffen was installed November 9, 1894.

J. E. GIFFEN.

MANN'S CHOICE.

PREVIOUSLY to 1878 this church was considered as a part of the Schellsburg Presbyterian Church, and was so recorded in the minutes of the General Assembly. An application was made to Huntingdon Presbytery, at an adjourned meeting held in Bedford in June of that year, for a separate organization. On August 7, 1878, the following members of the committee appointed by Presbytery to organize a church at Mann's

Choice, as distinct from the Schellsburg Church, were present: Ministers, Rev. John C. Barr, Rev. Joseph H. Mathers, and Rev. John R. Henderson; elders, Mr. Washabaugh, Mr. B. R. Henderson, and Mr. Robert M. Taylor. A quorum of the Session of the Schellsburg Presbyterian Church being present, a meeting was held, and thirty-five members, at their own request, were dismissed from said church to constitute the Mann's Choice Presbyterian Church.

After this the meeting was opened with prayer, singing, and reading of the Scriptures. Then a sermon was preached by Rev. J. H. Mathers from the text Second Samuel, 23d chapter and 5th verse. After the sermon and prayer by Rev. W. W. Moorehead, of Blairville Presbytery, the Rev. J. C. Barr stated the object of the meeting and proceeded to organize the Mann's Choice Presbyterian Church. The members were addressed by Rev. J. C. Barr, and asked the usual questions, to which they assented, and, after a short prayer, the organization was declared effected. The new organization then proceeded to elect a board of ruling elders and deacons. After a short address by Rev. J. C. Barr on the authority and duties of elders and deacons, Messrs. John Sill, Isaac Clark, Jr., and James A. Sill were elected elders, and Messrs. G. Shannon Mullin and James Wertz were named as deacons. These persons, having been formerly ordained as elders and deacons in the church while it was a branch of the Schellsburg Church, were now only installed into their respective offices. After this a board of trustees were elected, consisting of Messrs. James A. Sill, G. Shannon Mullin, and James Wertz. The meeting was then closed with prayer by Rev. J. H. Mathers and the benediction by Rev. J. C. Barr.

As to pastoral care this church has always been associated with the Schellsburg Church.

ISAAC CLARK.

MAPLETON.

It was an interesting providence that led to the appointing of a Presbyterian preaching service in the village of Mapleton, Huntingdon County, Pennsylvania. It came about in this wise. A Mr. Isaac Miller, who had lived within the bounds of Rev. B. E. Collins's church in Shirleysburg, had removed to Mapleton. He was the owner of a shot-gun which Mr. Collins had been in the habit of borrowing occasionally for the purpose of hunting. In the year 1858 Mr. Collins came to Mr. Miller, in his new

home to borrow his gun. While on this errand at Mapleton he became acquainted with Colonel Donaldson, the ticket-agent of the Pennsylvania Railroad at that place, and a staunch believer in the doctrines of the Presbyterian Church. Through his influence an appointment for preaching was made. This appointment was fulfilled by Mr. Collins, and it led to his stately preaching at this place. So much interest was aroused that the original brick church was erected during the year 1861 and was dedicated in the fall of that year. A. W. Swope, Esq., had charge of the construction of this building. It was thirty feet by thirty-six feet in dimensions, and had a seating capacity of one hundred and seventy-five.

Mr. Collins continued to labor here until the year 1867, with such success that the congregation petitioned Presbytery for a separate organization in the spring of that year. A committee of Presbytery, consisting of Rev. B. E. Collins and Elder Samuel Brown, of Huntingdon, was appointed to visit the field and, if the way were clear, to organize a church. The committee came on the 2d of May, 1867, and organized the Mapleton Presbyterian Church, with thirteen members. Matthew F. Campbell and Benjamin F. Kauffman were chosen and ordained ruling elders. The family names represented in the organization were Donaldson, Campbell, Gayton, Kauffman, Alexander, Gettys, and Othwaite.

Mr. Collins continued to labor in this field until April, 1872, as a stated supply. His labors were attended with much success: it was he who laid the foundation work and did it well. It was through his instrumentality that this church was organized and a commodious house of worship erected. Those still living who sat under his ministry have a warm place in their hearts for him. For thirteen years and eight months he faithfully preached the word of God in that community.

He was succeeded in the work in this church by Rev. William Prideaux, who was installed pastor on June 25, 1872, for one-fourth time. During his ministry, in April, 1873, William H. Rex, a retired minister of the Lutheran Church, was ordained and installed a ruling elder. From his past experience and opportunities, Mr. Rex proved himself to be an efficient help to the church. On the 21st of March, 1880, A. W. Swope, Esq., was ordained and installed in the same office. Mr. Swope is clerk of Session, and has for many years been the faithful treasurer of this church, and also of the Sabbath-school.

Mr. Prideaux continued as pastor of this church until April, 1882, a period of ten years. He presented unto them the gospel in its clearness

and fulness. His preaching was of a biblical character. He devoted much attention to the study of the word of God. He still lives, at the advanced age of eighty-two, and yet preaches with vigor and power, and delights to do it. His Mapleton friends, and he has not a few, are always glad to hear him.

Rev. McKnight Williamson succeeded him as stated supply for six months, and, while greatly advanced in years, he yet preached with much power. His has been a long, honored, and useful ministry.

Rev. George Elliott was appointed stated supply in April, 1884, for six months. His residence at Orbisonia made it inconvenient for him to serve that church. His honored ministry was suddenly ended and he taken to his reward during the year 1895.

Rev. D. H. Campbell, the present pastor, commenced preaching to this church on the 23d of November, 1884, and was formally installed pastor on May 1, 1885. The Session was enlarged and strengthened by the ordination and installation of Samuel Hatfield and Benjamin F. Baker as ruling elders on September 13, 1885. At the same time William H. Barclay and Watson W. Wright were ordained and installed as deacons. T. Morris Wood and Elmer E. Bell were ordained and installed as deacons on December 4, 1890.

In the year 1889 the church building was rebuilt and enlarged at a cost of two thousand seven hundred dollars, the work being done within five months, and was dedicated, free from debt, on September 16 of the same year. This increased its seating capacity about fifty per cent., and gave us an attractive and beautiful house in which to worship God. The rebuilding and enlarging of the church edifice added greatly to the growth and prosperity of the church. Since then there has been a larger attendance at the Sabbath-school and upon the regular preaching services.

This church has had a most encouraging growth in membership since 1884. There have been added one hundred and forty-one new members, and at least one hundred of these were received on examination. This church enjoyed gracious revivals during the years 1885, 1887, 1891, 1893, and 1894, and from these it has received large ingatherings. The roll of membership now numbers one hundred and twelve.

The church is chartered, and has a board of trustees, consisting of William H. Rex, Samuel Hatfield, and T. Morris Wood. J. E. Dysart is the present superintendent of the Sabbath-school, and A. B. Gillam is assistant.

DAVID H. CAMPBELL.

MIDDLE TUSCARORA.

SUPPLIES were first sent to the Upper and Middle Tuscarora Churches from the Carlisle Presbytery in 1790-91-92. In 1800 this arrangement ceased, and Middle and Lower Tuscarora Churches united, under the pastorate of Rev. John Coulter. He was born in Ireland in 1774, licensed to preach by the Presbytery of New Castle in 1798, and came as a missionary to Tuscarora Valley in December, 1799.

On January 1, 1800, he preached his first sermon. He was ordained and installed August 14, 1801. Middle Tuscarora Church had sixteen members and four ruling elders,—Joseph Stewart, Alexander Work, Robert Crone, and David Hackendorn. Three hundred and fifty-seven members were added to the church during the thirty-three years of Mr. Coulter's ministry, and three additional elders were elected,—viz., James Anderson, George Stewart, and Samuel Wallace. Mr. Coulter died June 22, 1834, aged sixty years. He started the first Sunday-school and was the first temperance advocate in the valley.

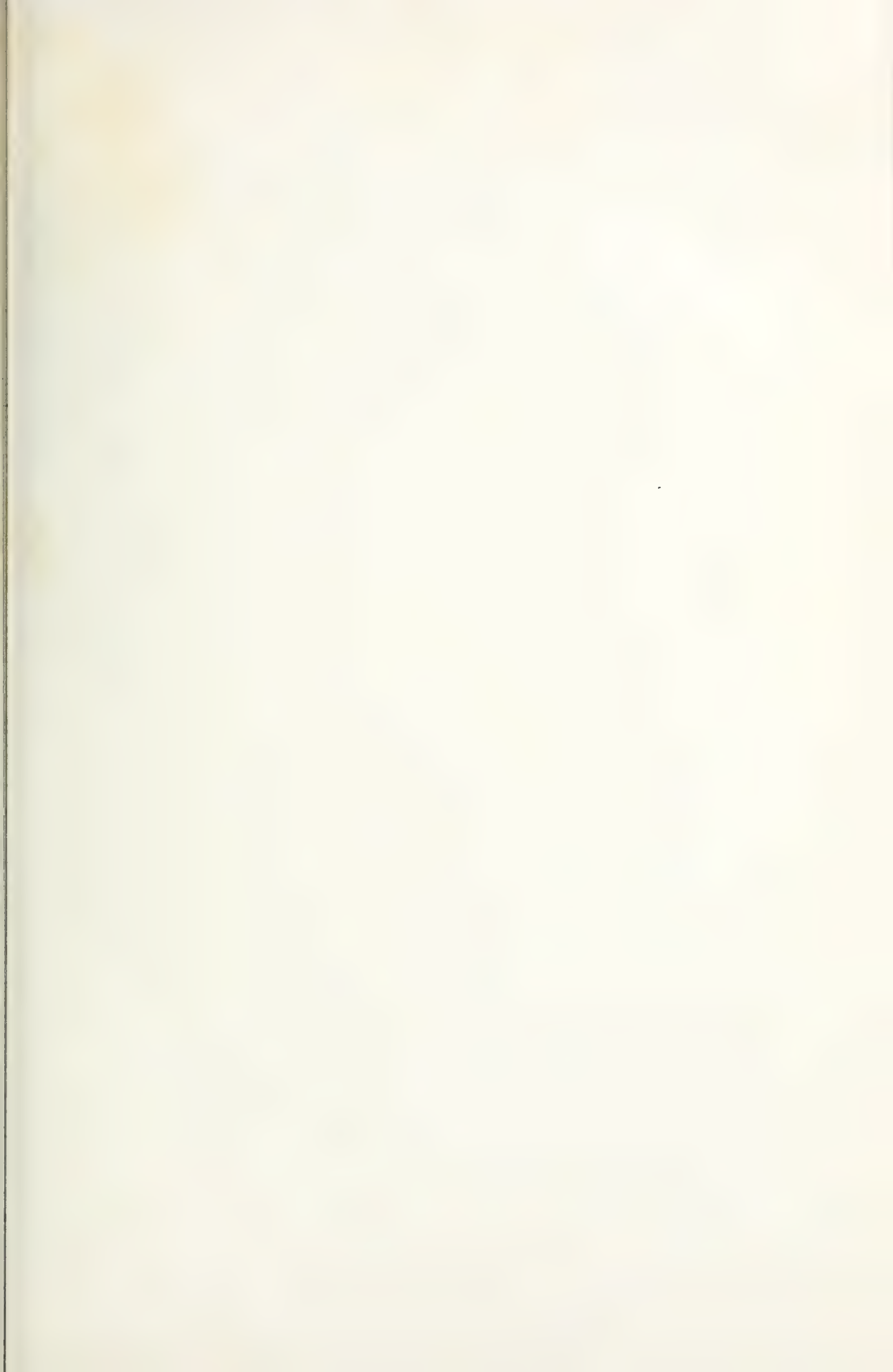
Middle Tuscarora now became a separate charge. Rev. James M. Olmstead became pastor on the fourth Wednesday of November, 1834, and continued until January 27, 1837. During his ministry Joseph S. Laird and James Coyle were elected elders.

Rev. John Flemming was installed pastor in May, 1841, but resigned in 1842. On the 13th of May, 1841, John Barton, Thomas Laughlin, and John Coulter, Jr., were elected elders.

October 5, 1843, Rev. Andrew Jardine was installed pastor of this church. His ministry lasted fifteen years. Three hundred and eleven persons were added to the church. In 1844 the old church building at McCulloch's Mills was rebuilt. Mr. Jardine withdrew in 1858.

During the winter of 1859-1860 Dr. George W. Thompson and Dr. J. J. Hamilton held special services at McCulloch's Mills for six weeks, and sixty-two persons united with the church, and some thirty others elsewhere. Rev. J. J. Hamilton became and continued pastor from May 16, 1860, until June, 1862. During his ministry W. L. Beale, Thomas Martin, James Smith, and John Laird were elected elders.

Rev. David J. Beale, D.D., was installed pastor August 11, 1864, exactly sixty-three years, wanting three days, after Rev. John Coulter, the first pastor. He was the sixth in succession. During his ministry more than one hundred were added to the church. The brick church at East Waterford was built. He also organized the church at Peru. At





MIDDLE TUSCARORA.

this time E. L. Anderson, W. C. Laird, S. McC. Beale, Absalom Rice, and David R. Barton were elected elders. He resigned in December, 1868.

The seventh pastor was Rev. S. S. Wallen, installed August 4, 1870, resigned in 1878. On January 14, 1871, Uriah Wise, James Milliken, James Loudon, and Lemuel Ramsey were installed elders.

Rev. S. A. Davenport, the eighth pastor, was installed in April, 1880, and continued until October 1, 1883, when he was called to Aisquith Street Church, Baltimore, Maryland. During this ministry W. C. Laird, having returned from Mifflintown, was re-elected, and Abram Noss and John Work were elected, and all were installed elders.

An interval of six and a half years followed without any settled pastor, when, in March, 1890, Mr. Davenport was re-elected pastor, in union with the Lower Tuscarora Church at Academia. He was installed ninth pastor June 5, 1890. During this period the church buildings have been beautifully renovated in their interiors at McCulloch's Mills and East Waterford. During a revival season in 1894-95 forty-five were added to this Middle Tuscarora charge.

The following persons have gone out from this church into the gospel ministry: Rev. James Coulter, Rev. David J. Beale, D.D., Rev. John Laird, Rev. John P. Coyle, and Rev. David T. Neely.

The present membership of the church is two hundred and twenty.

S. A. DAVENPORT.

MILESBURG.

THE church of Milesburg was organized March 5, 1868, in accordance with the action of Presbytery, Rev. A. Yeomans, moderator. The persons constituting the organization were all members of the Bellefonte Presbyterian Church; there were eighteen in all, six males and twelve females.

James Alexander and W. M. Holmes were, at the time of the organization, elected and ordained the first elders. Rev. Prideaux preached the first sermon after the organization, April 12, 1868. W. O. Wright was appointed stated supply by Presbytery at Milroy April 15, 1868, preached his first sermon May 15, 1868, and was installed pastor of Milesburg Church May 10, 1870. Since the organization one hundred and seventy-two members have been added, fifty-nine by letter and one

hundred and thirteen on profession. Baptisms, one hundred and twenty-nine,—infants ninety-seven, and adults thirty-two; marriages, one hundred and forty-eight; funerals, one hundred and ninety-three.

The pastoral relation between Rev. W. O. Wright and the church of Milesburg was dissolved, that he might be free to supply the churches of Morrisdale and Kylertown, at Unionville, Pennsylvania, June 12, 1883. After an absence of nine and a half months he returned on invitation to Milesburg Church, April 30, 1884, and has since been stated supply thereof for one-half the time.

About three o'clock in the afternoon of Thursday, June 21, 1888, the Milesburg Church edifice was struck by lightning and burned to the ground. There was no insurance on the building at the time.

October 8, 1888, the trustees bought a property with a parsonage on it for two thousand dollars, and made the last payment of nine hundred dollars November 8, 1888.

January 10, 1892, our new Milesburg Church was opened for public worship, and has been in use ever since, but it is not dedicated, because not quite finished. The church is insured for three thousand dollars, and the parsonage for two thousand dollars. All this work has been done since October 8, 1888.

W. O. WRIGHT.

MILROY.

THIS church had its inception in the troubles in the church of East Kishacoquillas caused by a conflict between the pastor, the Rev. James Nourse, and a majority of the elders and members of the congregation, on the subject of temperance, Mr. Nourse taking a decided stand against the manufacture and use of intoxicating liquors. An earnest effort was made by Presbytery to harmonize these conflicting parties. Finally, in the interest of peace, Mr. Nourse offered his resignation, and at a meeting of the Presbytery in Huntingdon in April, 1834, the pastoral relation was dissolved. Presbytery at the same time recommended that all the elders should resign and a new board be elected. A committee, composed of the Revs. James Linn, Samuel Wilson, John Peebles, and Elders John Kerr and William Hazlett, was appointed to visit the church to carry into effect the recommendation of Presbytery, and with authority, if all efforts for harmony failed, to organize a new church.



MILESBURG. CHURCH AND MANSE.

This committee, with the exception of Rev. John Peebles, met at East Kishacoquillas on August 12, 1834. The majority of the elders, those opposed to Mr. Nourse, refused to resign.

The committee then proceeded to take the names of those who desired a new organization. One hundred and two names were given. The next day, August 13, 1834, the committee organized a new church, to be known as the congregation of Perryville, composed of seventy-seven members from East Kishacoquillas and six from other contiguous churches. John Beatty and Hugh Alexander, formerly elders of East Kishacoquillas, were elected and installed as elders. It was also decided that the new church should not build a house of worship within three miles of the old church.

The church of Perryville proceeded at once to make out a call for the Rev. James Nourse, their former pastor, who had been licensed by the Presbytery of the District of Columbia, ordained by the Presbytery of Philadelphia, and received by the Presbytery of Huntingdon June 8, 1831. This call was presented to Presbytery October 9, and was accepted by Mr. Nourse October 30, 1834. Rev. James Woods and Rev. David Sterrett were appointed a committee to install Mr. Nourse on the first Wednesday of December, 1834, which duty they accordingly discharged, and so reported to Presbytery April 7, 1835.

The congregation built a plain church edifice in Perryville, now Milroy, in 1835, at a cost of about fifteen hundred dollars.

Mr. Nourse remained as pastor of the Perryville Church until October 2, 1849, when he resigned, on account of bronchial affection, and the pastoral relation was dissolved. During the autumn and winter of 1842-43 an extensive revival of religion prevailed in this congregation, as the result of which about one hundred and thirty persons united with the church, doubling its membership and greatly increasing their piety and spirituality. During the fifteen years of Mr. Nourse's pastorate about three hundred and thirty members were added to the church.

Rev. Samuel Lawrence, who had been licensed by the Presbytery of Philadelphia in April, 1823, ordained by the same in November, 1824, and received by the Presbytery of Huntingdon on June 11, 1850, received and accepted a call from this church June 11, 1850. The committee appointed to install him were Revs. Richard Curran to preach, D. L. Hughes to preside and to charge the pastor, and Robert Hamill to charge the people. This committee reported at the October meeting of Presbytery that they had attended to the duty assigned them. Mr.

Lawrence was a faithful and laborious pastor. As the result of his labors one hundred and forty-five persons were added to the membership of the church, one hundred and six on examination and thirty-nine on certificate.

On April 11, 1854, at the request of the church, the name was changed from Perryville to Milroy.

On April 16, 1857, the pastoral relation between Mr. Lawrence and the church of Milroy was dissolved, to take effect on April 19, 1857, the church acquiescing and promising to continue his salary for one year. The reason assigned was that the Milroy Church might unite with the church of East Kishacoquillas in one pastoral charge. Any efforts, however, which were made for this purpose proved failures.

Rev. John W. White, who had been licensed by the Presbytery of Blairsville in April, 1854, and ordained by the Presbytery of Carlisle on Christmas evening, 1855, received a call from the church of Milroy, which was forwarded to him from the Presbytery of Huntingdon to the Presbytery of Carlisle in April, 1858. After some weeks of prayerful consideration he accepted this call, commenced work, and was received by the Presbytery of Huntingdon at its June meeting in Tyrone. The committee of installation were Revs. O. O. McClean to preach and preside, James Williamson to charge the pastor, and David Sterrett to charge the people. The committee performed the duty assigned on August 20, 1858. Mr. White remained as pastor of the church for over twenty-five years. During the first year of his pastorate the roll of church members was revised by him and Dr. Samuel Maclay, and over one hundred persons who could not be accounted for were marked absent and thus practically dropped.

In 1860 the congregation built a neat brick chapel at Siglerville, three miles east of Milroy, at a cost of about seventeen hundred dollars, and from that time public worship was regularly held there every Sabbath, instead of at different school-houses and the Salem and Lock's Mills churches as theretofore.

The same year the congregation bought a parsonage at a cost of fifteen hundred dollars, which they enlarged and improved in 1864 at an additional cost of about eighteen hundred dollars. In 1870 they also enlarged and improved the church at Milroy at a cost of about four thousand dollars. The church during this pastorate made it a rule to make contributions to all the boards of the church and to have no blanks in the Assembly Minutes.

During the same period there were many times of gracious revival; some of them were seasons of great power, in which the aged as well as the young were hopefully converted and brought into the church. At one time especially many persons over sixty years of age united with the church, and quite a number of them were baptized, among whom were five men who had formerly been tavern-keepers.

During Mr. White's pastorate four hundred and thirty-five persons united with the church, most of them on confession of their faith in Christ. Also eight members of this congregation entered the ministry of the gospel, and now, in 1895, they are all actively engaged in the work of their calling. These are S. T. Thompson, who united with this church on certificate from East Kishacoquillas, William Gemmill, James M. Nourse, George A. Landis, J. Vernon Bell, A. F. Alexander, James Sample, and Hugh McClintic. Of these George A. Landis entered the foreign missionary work in Brazil, where he is still laboring. The first six are Presbyterians; the two latter are Evangelical Lutheran ministers.

In 1875, Miss Frances E. Harshbarger, a member of the church, went as a missionary to China, where she married the Rev. John Butler, of the Presbytery of Hingpo, who died some years after of cholera, while they were on their way to a meeting of Presbytery. About two years ago Mrs. Butler, on account of declining health, returned to this country, and she now resides at Tacoma, Washington.

This church was greatly weakened by the failure of many of its most liberal supporters in the financial crisis of 1873, and afterwards by the large emigration of its members to the Western States. Many of these persons are still actively engaged in Christian work as elders, deacons, Sunday-school superintendents, and teachers in the churches where they now reside.

On September 6, 1883, the Presbytery of Huntingdon decided that some of Mr. White's doctrinal beliefs should not be preached in the Presbyterian Church, whereupon, with the persuasion of the Presbytery, he cheerfully withdrew from the Presbyterian ministry, and thus ceased to be pastor of the church. This had a serious influence on the Milroy congregation. While Mr. White intended to move away, yet so earnest and persistent was the call for him to remain and preach that he finally consented to do so. Thus this church was greatly weakened by the withdrawal of a considerable portion of the congregation.

Rev. R. M. Wallace, D.D., became the stated supply of this church in the spring of 1884, and so remained until October, 1894. During his

ministry forty-six persons were received into the communion of the church, twenty-seven on examination and nineteen on certificate, thus about making up, in a somewhat difficult field, for the losses sustained during the same time. The number of members reported in 1885 was fifty-three, and the number reported in 1895 is fifty.

The future of this church now depends on unforeseen contingencies.

The elders of this church have been as follows: Hugh Alexander, John Beaty, Brown Maclay, Robert Thompson, Dr. Samuel Maclay, Davis Bates, George W. Crissman, John M. Bell, S. T. Thompson, J. C. McNitt, W. C. McCleahan, Ira Thompson, James Aitkens, J. J. Aitkens, Albert Thompson, and J. C. Wilson. The two latter are the present elders. One-half of the whole number have departed this life.

J. W. WHITE.

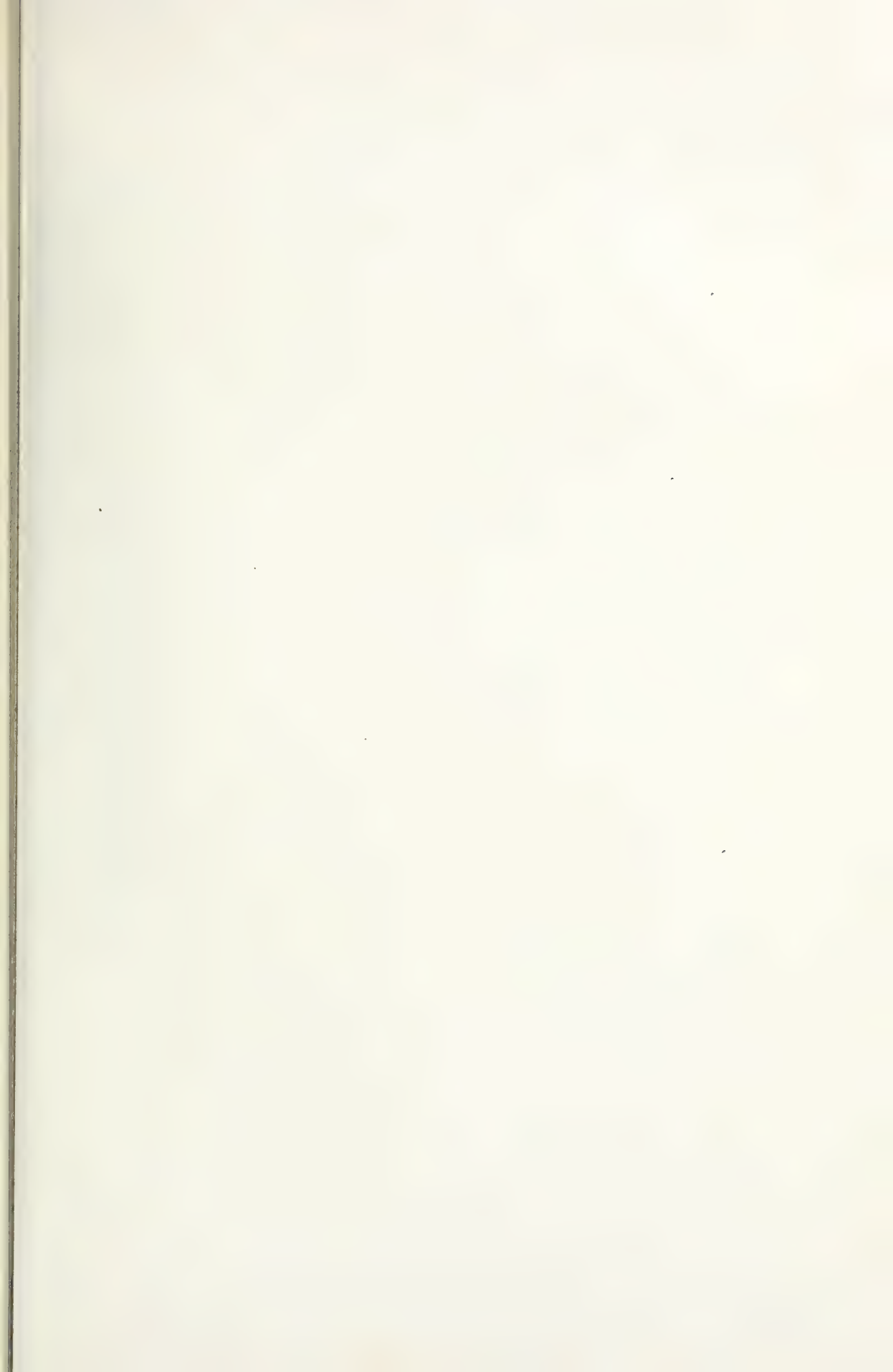
MOSHANNON AND SNOW SHOE.

MOSHANNON CHURCH was organized September 25, 1852, with seventeen persons, by letter,—eleven from Bellefonte Church, two from Hollidaysburg Church, three from Lick Run Church, and one from Washington Church. Rev. James Linn, D.D., of Bellefonte, conducted the service after preaching. On the same day James Marshall and James Gilliland were elected and ordained the first elders.

About 1869 the church building at Snow Shoe City came to be used as part of the Moshannon Church, and since then both constitute the Moshannon and Snow Shoe Church.

Rev. W. O. Wright was installed pastor of the Moshannon and Snow Shoe Church May 10, 1870, in connection with the Milesburg Church, giving each one-half of his time, until June 12, 1883. He served the churches of Morrisdale and Kylertown as stated supply nine months and sixteen days, returned to Milesburg April 30, 1884, and served Lick Run and Hublersburg Churches in connection with Milesburg (one-half time to each) up to September 30, 1890, when he returned and gave one-half of his time to Moshannon and Snow Shoe Church up to date as stated supply.

Moshannon and Snow Shoe Church has enrolled since 1852 about three hundred and fifty members; baptized one hundred and seventy persons, thirty-four adults and one hundred and forty-six infants. Marriages, twenty-seven only on roll, and deaths, forty-six. Whole number



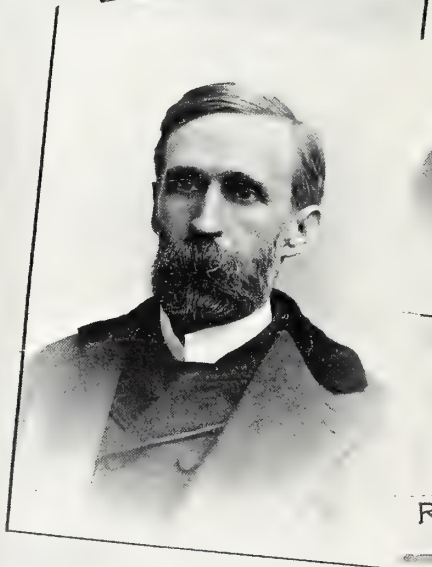
REV. W^m HARRISON DECKER
LEWISTOWN



REV. D. H. CAMPBELL
MT. UNION



REV. ANDREW H. PARKER
EAST KISHACOQUILLAS



REV. E. H. MATEER
MCVEYTOWN

of members at date, fifty-two, of whom twenty-one have been added since April 1, 1894,—eighteen on profession and three by letter.

Both church buildings have been renovated within the last two years.

W. O. WRIGHT.

MOUNT UNION.

THIS church had its beginning as an outpost of the Shirleysburg Church. Rev. Britton E. Collins became stated supply of that church in the autumn of 1839. From that as a centre he went forth, as opportunity presented itself, to preach the gospel and plant the Presbyterian Church. He was one of the most faithful, hard-working, and poorly-paid ministers in the Presbytery of Huntingdon in his day. He wrought a work of inestimable value, and one that will ever redound to his honor. Mr. Collins began preaching in this community some time in the year of 1845. There were but few people here at that time, and yet there were those who desired the gospel, and he was willing to serve them. The services were held in a stone school-house that stood near where the Methodist church now stands. They were much appreciated and greatly enjoyed by those who attended upon them, and continued to grow in interest. This is seen in the fact that in the year 1849 a frame building was erected at a cost of five hundred dollars, on a lot now adjoining property of James M. Shaver, which is still standing, being now used as a dwelling-house, and was formally dedicated the same year. That was a glad day to the few Presbyterians of this community. Here the gospel was faithfully proclaimed at stated times, and the sacraments were administered by this pioneer preacher, who laid well the foundations of what the present congregation enjoy, and who continued to minister unto this people until April, 1855.

Rev. George W. Shaiffer succeeded Mr. Collins, and became pastor of the Shirleysburg Church in the spring of 1855. He at once took up the work that had been well begun in this place, and steadily preached with much acceptance and profit. The field developed slowly, and yet surely. In the latter part of his ministry here it became evident that an independent organization was both wise and desirable. Therefore, upon an application to the Presbytery of Huntingdon in April, 1865, for an independent organization to be known as the Presbyterian Church of Mount Union, a committee, consisting of Revs. George W. Shaiffer,

James C. Mahon, and David D. Clarke, was appointed to visit this field on the 2d of May, 1865, and, if the way be clear, organize a church. The committee came and, finding the way clear, organized this church on the above date with fourteen members, namely, Peter R. Shaver, Mrs. Margaret Shaver, J. A. J. Postlethwaite, Mrs. Elizabeth J. Postlethwaite, Mrs. Eva Bare, Mrs. Rhoda E. Flasher, Mrs. Eliza Huling, Mrs. Jane Shaver, Mrs. Malinda Sechler, Mrs. Lucy Simons, Mrs. Keziah Snyder, Mrs. Catharine McKinstry, John Pollock and wife, who were received by certificate from the Shirleysburg and other churches. Mr. J. A. J. Postlethwaite was chosen and ordained a ruling elder, which position he filled with ability and acceptance for nearly twelve years. He rendered efficient help to this congregation for years prior to its organization. He removed to Altoona, Pennsylvania, where he was in communion with the Second Presbyterian Church, in whose fellowship he spent the remaining years of his life, and where he passed peacefully to his reward in the year 1879, October 19. Mr. Shaiffer continued to minister unto this congregation until April, 1866, almost a year after the organization was effected, when his connection with this church and that of Shirleysburg was severed by action of Presbytery. His ministry continued for eleven years. He faithfully sowed the seed and cared for the flock over whom he had been made overseer. He is still kindly remembered by those who sat under his ministry. He is yet living, and his post-office address is Alhambra, California.

Rev. Cochrane Forbes, a returned missionary, commenced his labors with this church in connection with the Shirleysburg Church in October, 1866. It was in his ministry that it was decided to build a more commodious and stately building on the southeast corner of Shirley and Division Streets. This building was erected in the years of 1866-67, at a cost of four thousand five hundred dollars, and was formally dedicated in November, 1867.

Peter R. Shaver and James Mackey, M.D., were ordained to the office of ruling elder in 1866. Dr. Mackey remained only a few years with the church and then removed to the West. Mr. Shaver was a faithful, efficient, and acceptable ruling elder for almost twenty-eight years. He has left an impression for good on this community. At the advanced age of eighty years, ten months, and twenty-three days he suddenly passed into the Master's presence on Saturday morning, May 5, 1894.

It was in the spring of 1866 that the Sabbath-school was organized in the old frame church. Mr. Forbes continued faithfully to serve this

people until April, 1870, when he felt compelled to relinquish the work here that he might return to the foreign field and take up again the work there which he had been compelled to lay down on account of ill health. But while on his way to return he was suddenly stricken down in Philadelphia, where he died. His heart was in the foreign work, but he was not permitted to return to it. His labors ended suddenly.

Rev. S. W. Pomeroy was called to this church in connection with that of Newton Hamilton in the spring of 1871. He entered upon his duties on the 1st of May, and was duly installed as pastor on the 24th of the following August, for a part of his time. He entered upon his work here under auspicious circumstances, and had the cordial support of the people. The Session was strengthened on the 17th of March, 1873, by the ordination of Thomas A. Appleby and Dr. William A. Hunter to the office of ruling elder. Mr. Pomeroy resided in Newton Hamilton until the spring of 1878, when his relation to that church ceased by action of Presbytery. Then he removed to Mount Union and occupied the parsonage, which was a most generous gift of Mrs. Mary Brewster, by will, at her death on March 19, 1876, to the Mount Union Presbyterian Church and congregation, to be a home for their pastor. This church should ever hold dear the memory of this sainted mother, who had them in such kind remembrance.

In the year 1878 a connection with the Shirleysburg Church was again effected. The church building was repaired and remodelled in the years 1882-83 at a cost of about three thousand dollars, and rededicated July 9, 1883. Mr. Pomeroy continued pastor until April, 1884, a period of thirteen years. In that time one hundred and seventy new members were added to the church, which increased the membership from twenty-five to one hundred and eleven; the Sabbath-school roll was increased from seventy-five to one hundred and sixty-six; and the contributions amounted to ten thousand two hundred and thirty-six dollars.

The years of 1872, 1875, 1878, and 1883 were especially marked as revival years, and witnessed large additions to the membership. He was a faithful and earnest minister of the gospel to this people and rendered the church good service, and still has many warm friends in this congregation and community. He was compelled to resign on account of ill health. He is at present pastor of the church of Bald Eagle and Nitany Valley, in the Presbytery of Northumberland, and resides at Mill Hall, Pennsylvania.

Rev. D. H. Campbell, the present pastor, succeeded him in the pas-

torate of this church, and entered upon the work in November, 1884. He was duly installed pastor on the 25th of the same month, for one-half time, in connection with the churches of Shirleysburg and Mapleton. He was cordially received into the congregation and community and has had the hearty support and co-operation of the people. The work has steadily gone forward. Two hundred and twenty-two new members have been added to the church, and the membership has grown from one hundred and eleven to two hundred and twelve. The Sabbath-school has gradually increased in numbers and in interest and has an enrolled membership of two hundred and thirty-four, with an average attendance of one hundred and fifty-six. It has a faithful body of officers and teachers, of whom T. A. Appleby is superintendent and R. J. Faust assistant superintendent, which positions they have well filled for years. The church has grown in liberality, and has contributed over fifteen thousand dollars since the fall of 1884. The years of 1885, 1887, 1891, 1893, and 1894 were especially marked as revival years, and were seasons of large ingatherings into the church.

The Session has been enlarged and its efficiency increased by the installation and ordination of William G. Ewing, I. Newton Taylor, and Benjamin C. Wharton to the office of ruling elder on February 1, 1891. The clerk of Session is Elder T. A. Appleby.

An active Christian Endeavor Society was organized in the fall of 1891 and is doing good work, and at present is under the leadership of William G. Ewing. The church has a prosperous Woman's Missionary Society with Mrs. M. R. Adams as president, and two live Mission Bands in charge of Mrs. A. H. Campbell. There is also a Young Ladies' Mission Band. Since May 1, 1892, this church has been associated in pastoral relation with Newton Hamilton and Mapleton Churches, that a better grouping of the churches in this part of Presbytery might be made. This is a natural relation.

The church is chartered, and its board of trustees is composed of Messrs. R. J. Faust, W. T. Bell, and A. S. Welch, with J. Bruce Davis as treasurer. The property consists of an excellent two-story wooden church building, having a well arranged Sabbath-school room, with an advanced and primary department, and a fine audience room capable of seating about three hundred, and also a well-arranged and convenient two-story brick parsonage, which during the past year has been enlarged and improved by a two-story brick addition.

This church has done and is doing a good work, and is exerting a

wholesome and beneficent influence in this entire community. It is a bulwark against evil and a champion for the right. It is located in a pleasant and attractive borough, having a population of about eleven hundred, and which has not permitted a license bar to sell intoxicating liquors within its bounds for more than ten years. This church has had much to do in helping to bring about this most desirable state of affairs. She has been loyal to the truth and firm for the right.

DAVID H. CAMPBELL.

NEWTON HAMILTON.

THE first Presbyterian preaching service at Newton Hamilton was probably about the year 1830. It was in that year that Rev. John Peebles gave up his charge at Alexandria. After this or during that portion of his time he "labored successively at the villages of Newton Hamilton and Williamsburg." He labored here successfully in the year 1831. The first preaching here statedly was most probably by Revs. John Peebles and James S. Woods. Mr. Woods, who was pastor at Waynesburg (now McVeytown) Church, preached here statedly for some years prior to the year 1837, when Lewistown took his full time.

Services were at first held in private houses. The home of John McNaer, an elder of the Waynesburg Church, who removed to the place where Henry Sayers now lives, about three-fourths of a mile north of the town, was so used. Afterwards a building in the process of construction, a little farther north and near the home of William Vanzandt, was used for some time. The old church was built about the year 1836 or 1837. Those two godly men, Messrs. Woods and Peebles, were largely instrumental in preparing the way for the organization of this church. There was such a strong desire for a separate organization that Presbytery was petitioned in the spring of 1838 for an organization at this place. In response to this request a committee, consisting of Revs. John Peebles and James S. Woods, was appointed to organize the said church if the way be clear. They visited this field on the 1st day of May, 1838, and, finding the way clear, organized the Newton Hamilton Presbyterian Church with thirty-eight members.

Samuel Wharton, John McNaer, and Hugh Wilson were chosen ordained ruling elders. The church soon after called Benjamin Carrell, a licentiate, and he was ordained and installed pastor of this church by

Presbytery on December 21, 1838, for a part of his time in connection with the Waynesburg (McVeytown) Church. This pastorate continued with great satisfaction and much profit to the church until October 22, 1844, when, on account of ill health, he was released. His ministry was richly blessed to this church and community. He received to the membership of the church one hundred and twenty-seven new members, and all were received on examination except twenty-seven. The year 1843 was especially marked by a most gracious revival, when about forty members were added to the church.

Mr. Carrell was in the spring of 1845 succeeded by Rev. Peter Has-singer, whose pastorate continued until the spring of 1849. His ministry was not attended with any large additions to the church. He faithfully sowed the seed. The Session was enlarged and strengthened in the early part of his ministry by the election, ordination, and installation of David Coeland, Winchester McCarthy, and Benjamin Norton to the office of ruling elders. The latter took place on December 21, 1845.

Rev. David Sterrett was called to the pastorate of this church in the latter part of the year 1849, and was installed on January 18, 1850, and it continued a successful pastorate until October 2, 1855, when Presbytery dissolved the relation. During his ministry one hundred and twenty new members were added to the church. He was an unusually spiritual-minded and devout minister of the gospel. The years of 1851 and 1854 witnessed most gracious revivals that greatly strengthened the church. David Jenkins and Carson McDowell were ordained ruling elders on January 17, 1851. Mr. Jenkins lived to the advanced age of ninety-three years, five months, and two days, having been born in the year 1800.

Rev. David D. Clarke was installed pastor by Presbytery on June 3, 1856. After a most successful pastorate of nearly ten years he was suddenly stricken down, and died December 31, 1865. His death was a great loss to this people. He was greatly beloved by them and deeply mourned in his death. He was an earnest, devoted, and godly man, an excellent pastor, and a faithful preacher of the gospel. During his ministry fifty-six new members were added to the church. The Session was enlarged by the ordination of C. Bower in May, 1860, and of D. A. Postlethwaite and Robert L. Gamble in October, 1862. Rev. S. C. McCune became pastor on the 19th of June, 1866, and the relation was dissolved May 1, 1869. It was during his ministry that the present fine

brick church was built at a cost of seven thousand five hundred dollars. It has a seating capacity of three hundred.

This was Mr. McCune's work in this church, and it still speaks to his credit. Samuel Coulter was installed and ordained a ruling elder in May, 1864.

Rev. Thaddeus McRea entered upon the work here on the 19th of July, 1869, and continued pastor until McVeytown became a separate charge in 1870, when his whole time was given to that church. The Session was again enlarged and strengthened by the installation and ordination of Abram Aurand, Dr. James R. Taylor, Felix Norton, and North A. Postlethwaite to the office of ruling elder in 1870.

Rev. S. W. Pomeroy accepted a call to this church, and entered upon the work May 1, 1871, in connection with the Mount Union Church, and was installed for two-thirds of his time as pastor on August 19, 1871. His pastorate continued until the spring of 1878, when the relation was dissolved by action of Presbytery. During his ministry ninety-nine new members, all but twenty-three on examination, were added to the church. The year 1874 was especially marked as a revival year. During the early part of that year a large addition was made to the membership. The church was supplied by Rev. N. Foster Brown for six months from October, 1878, and he was installed pastor on April 10, 1879, which relation continued until April, 1882. The church was then united in pastoral relation with the Petersburg Church. Rev. Preston Barr was installed for one-half time in October, 1882, with the above connection. He remained pastor until April, 1884, when he was released that he might accept a call elsewhere. For a little more than two years the church was without a pastor, and had to depend upon supplies from Presbytery. Rev. George Elliott was installed pastor on November 11, 1884, for one-half time in connection with Orbisonia, and served them with much acceptance until January 1, 1887, when, with regret on the part of the people, the relation was dissolved. Then the Rev. D. H. Campbell, of Mount Union, was called, but was compelled to decline. Rev. J. C. Oliver supplied the pulpit with very great acceptance from April, 1887, for six months. Samuel Ewing and James D. Postlethwaite were ordained and installed ruling elders on June 30, 1878, and James A. Dysart on December 19 of the same year. Rev. J. J. Wolf became pastor in June, 1888, and remained such until October, 1889. Mr. W. G. Finney, a student of Union Theological Seminary, was an acceptable supply during the summer of 1891. Rev. D. H. Campbell,

having again been called to this pastorate, accepted the call, and was installed pastor on May 12, 1892, for one-fourth of his time in connection with the churches of Mount Union and Mapleton. During the present pastorate forty new members have been added on examination and seventeen on certificate to the church; the lecture and Sabbath-school room has been handsomely remodelled, repapered, and refurnished, at a cost of seven hundred dollars, and about two thousand two hundred dollars have been contributed by the congregation. The relation between pastor and people is pleasant and cordial, and the church is in an encouraging condition. It has an active membership of one hundred and thirty.* The Sabbath-school has one hundred and twenty-eight members enrolled, and is doing well under the superintendency of Elder Samuel Ewing.

It has a live Christian Endeavor Society, with Harris Postlethwaite as president, and efficient Ladies' Aid Society, in charge of Mrs. D. C. Nipple. The church is chartered, and the board of trustees are Colonel D. B. Jenkins, C. I. Fuller, and S. S. Bratton, with Lambert V. Postlethwaite as treasurer.

DAVID H. CAMPBELL.

ORBISONIA.

THIS church was organized in 1873, with twenty-three members; there are now, 1895, eighty-nine members. For many years prior to their organization the Presbyterians of this congregation had their own place of worship in Orbisonia, but held their membership in the parent church at Shirleysburg.

The following pastors of the Shirleysburg charge preached at Orbisonia as an outpost: Rev. Britton E. Collins, Rev. G. W. Shaeffer, Rev. Cochrane Forbes, Rev. Samuel C. Alexander, Rev. William Prideaux.

The ministers that have served this church since its organization are Rev. William Prideaux, S.S., 1873-1877; Rev. R. A. Watson, S.S., 1877-1878; Rev. John D. Owens, P., 1879-1882; Rev. Geo. Elliott, P., 1884-1886; Rev. J. J. Wolff, P., 1888-1889; Rev. W. G. Finney, P., 1892.

The following is a list of the elders: John C. Bolinger and Calvin Noble, 1873; James M. Rankin, 1877; James Hileman, Johnston Archey,

* The year 1893 was especially marked as a revival year. During the month of March of that year thirty-four united with the church on examination, the most of whom were heads of families.

and Solomon Coons, 1884; James Yeater and Benjamin F. Wilson, 1892. The present elders are James Hileman, Solomon Coons, and James Yeater.

In 1876 the present house of worship was constructed; it is a brick building forty by seventy-five, and is valued at about four thousand dollars.

This church since its organization has suffered a good deal of shifting in the system of grouping. It was grouped with Shirleysburg from 1873 to 1878, with Shade Gap from 1879 to 1882, with Newton Hamilton from 1884 to 1889, and again with Shirleysburg since 1892.

Rev. William Prideaux was largely instrumental in organizing this church and in erecting the building.

WILLIAM G. FINNEY.

OSCEOLA.

THE first religious organization in Osceola was a union Sunday-school in 1861; the Presbyterian and all the other Protestant churches are the outgrowth of that school. The school was first held in a shuck-shop (a large shed used for shaving barrel-staves for the Cuban markets), next in a carpenter-shop, and when the first public school-house was erected, in 1867, it was also used for the union Sunday-school and for preaching services.

About this date (1867) the Presbyterian families located here decided to organize and build a church. A site was secured where the present edifice stands, and the erection of a church was begun.

The Presbytery of Huntingdon, at a meeting in Bellefonte, October, 1867, appointed a committee, consisting of Revs. John H. Clark and W. O. Wright and Elder George W. McCully, to organize a church at Osceola. The committee met in the basement of the new church February 6, 1868, and perfected an organization, but the church edifice was not completed until 1869. The first ruling elders elected were John Lawshe and Peter A. Reed. On February 6, 1868, the Rev. William Prideaux preached the first sermon, from Psalm cxxii. 6-9 ("Peace be within thy walls," etc.). The membership at organization was twenty-three, which number was increased to thirty-eight within a week.

By permission of Presbytery, Rev. W. B. Sutherland, of New York, supplied the pulpit of the church until March, 1869. The church was

dedicated January 17, 1869, the Rev. Dr. Malin, of Philadelphia, preaching the sermon. The church had no regular pastor until September 12, 1869, when the Rev. J. H. Sargent accepted a call from the congregation and served as its pastor for one year.

Rev. W. W. Condit then supplied the church for one year. From October, 1872, until May, 1873, the church was without a pastor, when a call was given to N. H. Miller, D.D., who began his labors May 11, 1873, and continued until October 18, 1891.

The church was destroyed with the rest of the town by the great fire of May 20, 1875. Dr. Miller, although he had lost all his worldly effects, aroused and cheered the drooping spirits of his stricken congregation, and by untiring efforts had the present church ready for dedication December 5, 1875.

Dr. Miller having resigned from his long and successful pastorate, Rev. Samuel T. Lewis, of the Presbytery of Erie, was called by the congregation February 10, 1892, and is the present pastor. Under his efficient labors the church membership has been greatly increased, the present membership being one hundred and seventy.

Besides the ruling elders already mentioned, the following were at different times since elected,—viz., Lewis Stonerod, W. J. Long, A. H. Greenawalt, J. A. Cameron, W. W. Speddy, C. G. Welsh, W. A. Brown, Hugh Campbell, George M. Brisbin, and G. W. Boone, the four last named being the present ruling elders.

The following have been the Sunday-school superintendents in the order named: J. R. Cameron, A. H. Greenawalt, Hugh Campbell, H. W. Brown, and G. W. Boone.

The church has now in active operation the following organizations: Sabbath-school, Young People's Society of Christian Endeavor, Junior Christian Endeavor, Ladies' Foreign Missionary Society, and Ladies' Aid Societies.

G. W. BOONE.

PERU MILLS.

As early as 1850 preaching services were held in the school-house at Peru Mills, occasionally by Rev. Andrew Jardine, pastor of Middle Tuscarora Church, and by his successor, Rev. J. J. Hamilton.

About 1864 Rev. David J. Beale, then pastor of the Middle Tuscarora Church, began to preach in the old Lutheran church, one and one-half

miles south of Peru Mills; and at a meeting of Presbytery in 1867 a petition was sent up asking for a church organization, which was granted under the name of the Presbyterian Church of Peru.

Presbytery appointed Revs. W. Y. Brown, D. J. Beale, and S. J. Milliken, and Elders G. M. Graham, M.D., and John P. Kelly a committee to organize a church. The committee discharged their duty and effected the organization, on the 29th day of April, 1867, with seventeen members by certificate from the Middle Tuscarora Church. On the same day Messrs. John Kepner and John C. Burns were elected, ordained, and installed as ruling elders. The Rev. D. J. Beale continued to preach as a supply for nearly a year.

On the 25th of February, 1868, at a special meeting of Presbytery convened in Tyrone, a call was placed in his hands and accepted by J. E. Kerns, who was installed April 2, 1868. On March 31, 1878, he resigned, and was released at a meeting of Presbytery at Milroy, April 10, 1878.

After the church became vacant it was supplied successively by Revs. John McKean, J. C. Wilhelm, Marquis, Burbank, W. C. Kuhn, Folsom, S. A. Davenport, Scott, R. Arthur, and others.

Rev. L. L. Haughawont began to preach in September, 1884. A call was placed in his hands and accepted at a meeting in October, 1889, but he continued to preach until December, after which the church was supplied by Revs. Lewy, Mathers, Kearns, and Diener.

A call was placed in the hands of Rev. J. F. Diener at the October meeting of Presbytery, 1890, and accepted by him, when he immediately began to serve as pastor over this church, and so continues up to this time.

March 25, 1871, Thomas Murphy and Frank Stake were elected ruling elders, and ordained and installed May 7, 1871. Matthias Stump, Robert H. Patterson, James Woodside, and Jacob Shearer, having been elected elders, were ordained and installed October 17, 1874.

The present membership of the church is fifty-five.

The present church was built and dedicated in 1870 at an expense of two thousand eight hundred dollars.

R. H. PATTERSON.

PETERSBURG.

ORGANIZED October 30, 1876. Enrolled April 10, 1877. Among its pastors and stated supplies were R. Lewis McCune, J. B. Strain, William Prideaux, J. C. Wilhelm, Samuel T. Wilson, D.D., John C. Barr, McKnight Williamson, Daniel L. Hughes, D.D., and George B. Troub. Present membership, one hundred and twenty-three. Present elders, William W. McFadden, S. K. Wharton, David Sheasley.

R. F. WILSON.

PHILIPSBURG.

THE Presbyterian Church of Philipsburg was first organized by an act of Presbytery passed January 9, 1844. Supplies had been appointed occasionally for years before that time at the request of the few Presbyterians residing there. The services were held in what is known as the Union Church, a log meeting-house erected by Mr. Hardman Philips in 1835 or 1836, on a lot of ground which some time about or a little before 1822 he had conveyed for the use of the people of Philipsburg and neighborhood as a burying-ground.

January 15, 1845, Rev. W. J. Murphy was installed pastor for one-third of his time, the other two-thirds being given to Fruit Hill and Mount Pleasant Churches. This relation continued until October 5, 1847, when at Mr. Murphy's own request it was dissolved.

From this time until 1862 the church was very feeble, and depended upon occasional supplies for preaching. At the request of some of the people, the church was reorganized by the direction of Presbytery, September 27, 1862, with eleven members, of whom George H Steiner and William H. Roberts, having been previously ordained, were chosen and installed as ruling elders.

In April, 1864, the church called W. O. Wright for one-half of his time. He was ordained and installed as pastor during an adjourned meeting of Presbytery held by courtesy in the Methodist church, Philipsburg, June 15, 1864. Mr. Wright continued as pastor until April 15, 1868, when at his own request the relation was dissolved.

After this the church was again vacant, except as supplied occasionally by Presbyterial appointments, until Mr. Sargent, as stated



supply, occupied the field. He was followed by Rev. Thomas Thompson, and he by Rev. N. H. Miller, D.D., the pastor of Osceola Church.

Up to 1878 worship was held in the Union Church, when the present building was erected at a cost of two thousand five hundred dollars. In February, 1881, Rev. W. W. Woodend, D.D., became pastor, remaining until the latter part of 1883. He was followed by Rev. Milton L. Cook in 1884, whose pastorate continued but little more than a year.

In July of 1885 S. A. Cornelius, a licentiate, was made stated supply. In April, 1886, after completing his course at the seminary, he was ordained and installed as pastor, remaining with the church until the fall of 1889.

On February 25, 1890, Rev. Oliver Hemstreet, of Albany, New York, was elected pastor, but declined to accept. At the same congregational meeting David Robertson, James H. Dysart, and Charles E. Murray were elected, and soon after were installed as ruling elders.

On October 28, 1890, Rev. E. F. Johnston became pastor, and continued as such until August, 1892. During the summer of this year two wings were added to the church for Sunday-school purposes.

The present pastor, Rev. H. F. Means, was installed November 17, 1892.

The parsonage, a handsome property on Ninth Street, was purchased in 1890.

The church is fully equipped for work, with Sunday-school, Christian Endeavor, Ladies' Aid, Brotherhood of Andrew and Philip, and three missionary societies.

From time to time the church has been visited with showers of blessing resulting in large additions. The present membership is two hundred and thirty; Sunday-school, two hundred and fifty; Christian Endeavor Society, organized July 24, 1892, eighty active and twenty associate members.

Following is a list of ruling elders: George H. Steiner, William H. Roberts, William E. Warde, D. S. DuBree, Emanuel Bollinger, Leonard D. Dom, Orlando S. Flemming, Samuel J. Scott, George W. Ganoe, David Robertson, James H. Dysart, Charles E. Murray, John E. Shaffer, Richard Scollon.

The present board of elders consists of Messrs. Dom, Robertson, Murray, and Shaffer.

H. F. MEANS.

PINE GROVE.

THE Presbyterian families connected with Spring Creek Church residing in and about the village of Pine Grove Mills, Centre County, Pennsylvania, feeling the inconvenience of travelling so far to church, and desiring to have the means of grace brought nearer to them, petitioned the Presbytery of Huntingdon, at its meeting held October 8, 1834, to organize them into a separate church to be called the Pine Grove Presbyterian Church. Their prayer was favorably entertained by the Presbytery, and the Rev. James Linn was appointed to effect the organization if the way should be found to be clear. Accordingly, on the 14th day of November, 1834, the Pine Grove Presbyterian Church was organized with nineteen members received from Spring Creek Church. William McWilliams and Eli Hastings were chosen and duly set apart as ruling elders.

This church has never been numerically strong, owing to the fact of its limited territory having been hemmed in by two larger, older, and thrifty churches, one on either side of it; but it has shown life and activity under its different pastors, and has done a good work in its sphere, and now reports a roll of fifty members, with a Session of five ruling elders, a flourishing Sabbath-school, and an active Ladies' Missionary Society.

From the time of its organization until the year 1857 the congregation worshipped in a frame building erected by the Presbyterian, the German Reformed, and the Lutheran congregations as a union church, the different congregations alternating in their services. In 1857 the Presbyterians built a neat and substantial brick building of their own, at a cost of three thousand six hundred dollars, which was properly dedicated, and in which they still worship.

PASTORS.

From 1835 to 1848 the church was served successively by Rev. Samnel Wilson, Rev. David McKinney, and Rev. John McKinney, each for a portion of his time.

In 1848 the congregation called Rev. D. L. Hughes, who served them in connection with the Spruce Creek Church for one-third of his time until 1852. From 1854 to 1858 he served them as pastor for one-half of his time.

In 1859 they called Rev. S. M. Moore, who served them half his time until 1863.

From 1864 to 1869 Rev. William J. Gibson served them as stated supply. In 1869 they called Rev. R. C. Boyson, who served them as pastor until March, 1873, when he was removed by death.

From 1881 to 1885 Rev. W. C. Kuhn served them as stated supply. In 1887, Rev. George Elliott was called to be their pastor, and served them in connection with Bald Eagle and Buffalo Run until March 15, 1895, when he was, in the midst of his faithful labors, removed by death.

Each of these brethren in his turn did faithful work in the pulpit and out of it, and was permitted to rejoice over precious fruits of his ministry among his people.

The Rev. R. C. Bryson and the Rev. George Elliott died while amid the active duties of the pastorate, honored and beloved by all, and sadly mourned by an affectionate and appreciative people. "They rest from their labors, and their works do follow them."

RULING ELDERS.

Following William McWilliams and Eli Hastings, the two elders chosen at the organization of the church were John Patton and David Mitchell, elected in 1835; John Campbell and Hugh Laurimore, in 1849; William Murray and I. O. Campbell, in 1860; Robert L. Williams, Thomas F. Patton, and H. A. McGonigle, 1871; followed by Robert Glenn and John B. Mitchell, and, April, 1884, David Reed, D. W. Miller, and Dr. George Woods.

Of the above, eleven have passed to their reward, having served faithfully in the positions to which they were successively called. In three instances at least the mantle of the father seems to have fallen upon the son, the honored memory of the father having suffered nothing by the transfer.

ROBERT HAMILL.

PORT ROYAL.

ONE hundred and thirty years have passed since the voice of the Presbyterian minister was first heard in the Tuscarora Valley. In 1763 the Synod of New York and Philadelphia commissioned Revs. Charles Beatty and David Brainard to visit this part of Pennsylvania, and aid the

people in securing the means of grace through organized churches and a living ministry. This effort failed, because of the hostility of the Indians, but was renewed with success by Rev. Charles Beatty and George Duffield in 1766. After a journey of nearly one hundred and forty miles they came into Tuscarora Valley. They learned that on a territory of about sixty square miles there were eighty-four families. They also learned that the people expected to erect churches in this valley, one six and the other sixteen miles up from the river.

These points answer to Academia and McCulloch's Mills. These churches were first under the care of the Presbytery of Donegal, then of the Presbytery of Carlisle, and fell into the bounds of the Huntingdon Presbytery at its organization in 1795. The church organized at Academia was called Lower Tuscarora, and Port Royal was for many years a part of that organization.

The church of Port Royal (first named Perrysville) became a separate congregation in the month of October, 1865. The church building in which the congregation now worships was built in 1852, thirteen years before the organization of the congregation. When the church was organized the following ruling elders were elected,—viz., John McLaughlin, James McLaughlin, D. W. Flickinger, John Koons, George W. Strouse, and G. M. Graham, M.D. Five of these men had been elders in the Lower Tuscarora Church and were installed in the new organization, and Dr. Graham, who had not been an elder, was ordained and installed October 31, 1865.

The second election of elders was held in February, 1870, and the following persons were elected: Professor David Wilson, Isaac Hawn, Samuel Buck, A. J. Patterson, and R. E. Flickinger. These were ordained February 13, 1870. The third election was held April 27, 1879, and resulted in the election of the following: D. S. Coyle, Uriah Wise, N. D. Vandyke. In the year 1891, Hon. W. C. Pomeroy, A. W. Shelly, M.D., W. K. McLaughlin, and Harvey Wise were chosen ruling elders, and were ordained March 29, 1891. The present Session (October, 1895) is James McLaughlin, Hon. W. C. Pomeroy, Dr. A. W. Shelly, and Harvey Wise.

The first pastor of the Port Royal Presbyterian Church was installed in 1866 and remained until the close of the year 1870.

The second pastor was Rev. J. H. Stewart, now of Redlands, California. He remained from 1871 until October, 1877. During his ministry many were added to the church.

The third pastor was the Rev. R. F. Wilson, who took charge of the congregation in 1878 and remained until October, 1886. Under his careful management the church gradually increased in numbers and became well established in the Presbyterian faith.

The present pastor, Rev. R. M. Campbell, entered upon his work in the spring of 1887. He found the church in good condition, and for nearly nine years there has been a marked unity of sentiment and action in the congregation.

The Sabbath-school and Christian Endeavor Society are doing good work. The membership of the church at its organization was two hundred and thirteen; its present membership numbers two hundred and twenty-three.

R. M. CAMPBELL.

ROBERTSDALE.

THE Robertsdale Presbyterian Church presents but little that would be interesting in an historical sketch.

The idea of organizing a Presbyterian church at Robertsdale originated, I believe, with Rev. James H. Baird. He spent some time in visiting the people, and found a number of families, mostly Scotch, who were Presbyterian in their tendencies and many of whom were actual members in the old country. Presbytery appointed a committee, consisting of Rev. S. M. Moore, D.D., Rev. A. Nelson Hollifield, and Elder William P. Orbison, to organize the church, which they did on June 30, 1880, consisting of twenty-one members and two elders, one of whom had previously been an elder in the church of Shade Gap. The report of the committee was adopted by Presbytery and the church enrolled October 12, 1880.

A small, but neat and comfortable, church building was erected in 1882 and 1883. The funds were contributed by the people of Robertsdale (the Roman Catholics contributed liberally) assisted by outside friends and the Board of Church Erection.

The church has never had a regular pastor. Rev. George Elliott was elected pastor, and served the church from March, 1884, to December, 1886, but, so far as I can learn, he never was installed. Previous to Mr. Elliott, Rev. John McKean, Rev. S. W. Pomeroy, and Rev. G. K. Scott served the church as supplies. I have been supplying them once a month since 1887.

Since the organization of the church there have been received on certificate thirteen members, on examination seventeen. Adults baptized, six; infants baptized, twenty-six. Dismissed on certificate, fourteen. Several have dismissed themselves,—that is, they left the place without lifting their certificates, and we have lost track of them.

There are about twenty-four members still on the roll. A number of these have moved away to other mining districts, such as Six-Mile Run, where there is no Presbyterian church. We know where they are and their names are still on the roll, but they are too far off to attend church, and since the hard times commenced they have ceased to contribute.

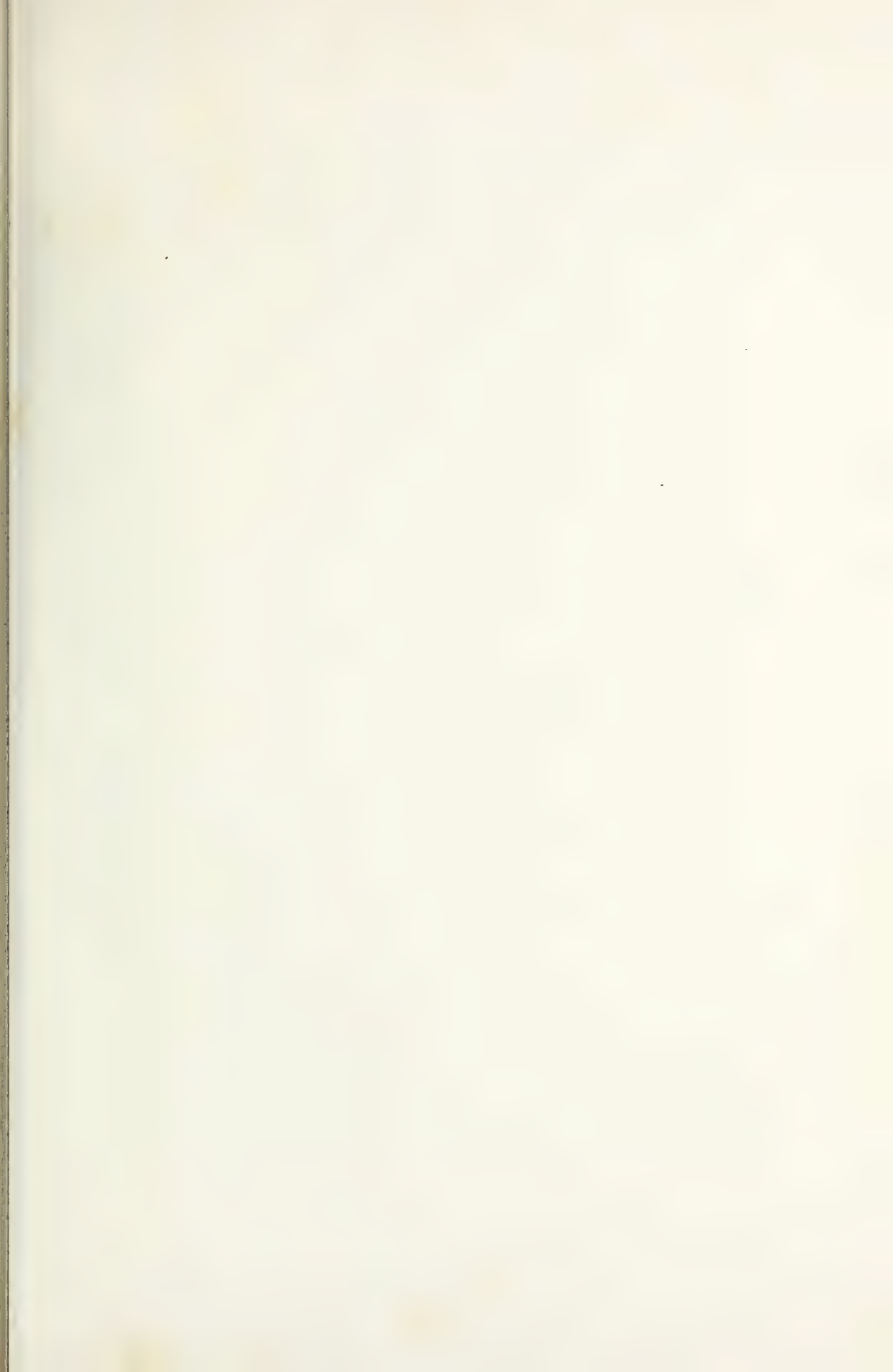
We have now only two Scotch families here, and the rising generation of them do not appear to take to religion of any kind. Since 1890 the population here has almost entirely changed. Many non-English-speaking foreigners have come in, who are mostly Catholics. The English-speaking people who have come in have been mostly inclined to the Methodists. The mining boss is a Methodist, which has a great influence with the church proclivities of many of the miners.

The Sabbath-school averages about fifty. Financially our church is at a low ebb. For the last two years many of the families have had difficulty in getting enough to eat.

N. A. McDONALD.

NOTE.—Rev. N. A. McDonald, D.D., pastor of this church, was born in Franklin County, Pennsylvania. He removed in early boyhood with his parents to near Shade Gap, Pennsylvania. He united with the church there under the pastorate of the Rev. J. Y. McGinnis in 1849; prepared for college at the Milnwood Academy; graduated from Jefferson College in 1857 and from the Western Theological Seminary in 1860; was licensed by the Presbytery of Huntingdon in 1859, and ordained as a missionary to Siam by the same Presbytery in 1860. He sailed from New York for Siam by the way of Cape of Good Hope, June 5, 1860; arrived in Siam September 21 of the same year; and spent almost twenty-six years as a missionary, during which time he was treasurer of the mission funds of Siam and Laos. He was pastor of the First Church of Bangkok for nearly twenty years; was acting United States consul and minister to the Siamese court at different times, in all nearly five years. For two years he was the only male member of the Siam Mission who could speak the language. He translated into the Siamese language, of the Old Testament, the books of Exodus, Joshua, Ruth, First and Second Kings, Esther, Job, Psalms, Proverbs, and Daniel. He also revised the former translation of the entire New Testament. He compiled and translated a small work on astronomy and one of natural philosophy; also translated, for the Siamese government, a small work on logic and one on political economy. In 1869, during the massacre of native Christians under the late King Chiang Mai, he was selected by the Siam mission, in company with the Rev. S. C. George, as an ambassador to Chiang Mai, to secure protection for the resident missionaries.

H. G. F.





SAXTON.

SAXTON.

THE Saxton congregation was organized in 1861, with Rev. Samuel Lawrence as pastor. Services were first held in a small brick school-house. The present church edifice—a two-story frame building thirty-five by fifty-five feet, with lecture-room on first floor, situated on the corner of Catharine and Church Streets, occupying two lots, fronting one hundred and fifty feet on Catharine Street and one hundred feet on Church Street—was erected in 1867, and dedicated in the fall of that year, Rev. William Harding officiating. The church was incorporated March 15, 1875.

Ministers.—Rev. David Banks; Rev. J. R. Graves, 1868; Rev. Boal, 1871 to 1875; Rev. E. P. Foresman, 1876 to 1878; Rev. J. H. Baird, 1878 to 1880; Rev. J. C. Wilhelm, 1880 to 1883; from August 31, 1883, to May 1, 1885, supplies; Rev. Harvey Shaw, May 1, 1885, to 1887; Rev. W. A. Schuyler, 1887, to August, 1892; Rev. William Prideaux, September, 1892, to the present time.

THEO. P. FOCKLER.

SCHELLSBURG.

THE Presbyterian Church of Schellsburg, Pennsylvania, was organized May 18, 1833, with thirty-nine members. The records of the church are very imperfect for several years after its organization. Rev. James G. Breckenridge seems to have been the pastor at the time of organization, but there are no records from May 19, 1833, to August 14, 1836, when Rev. Daniel McBruley administered the communion. Rev. Henry K. Wilson, of Carlisle, Pennsylvania, administered the communion December 4, 1836, June 4 and December, 1837.

Rev. D. D. Clark was pastor from 1838 to 1843, Rev. G. S. Ingles from 1844 to 1847, Rev. W. L. McCalla in 1848 and 1849, Rev. T. K. Davis from 1850 to 1855, Rev. Daniel Willims in 1858 and 1859, Rev. William Prideaux from 1861 to 1863, Rev. J. H. Donaldson from 1864 to 1867, Rev. J. C. Wilhelm from 1869 to 1871, Rev. E. P. Foresman from 1873 to 1875, Rev. Thomas McMinch from 1878 to 1882, Rev. George K. Scott from 1883 to 1885, Rev. J. F. Dienn from 1885 to 1890, and Rev. W. H. Schuyler from 1891 to the present time.

The names of ruling elders in order of service are as follows: James Taylor, Sr., Benjamin Gibbony, John Smith, Benjamin Blymyer, William McMillen, George Hunt, Robert M. Taylor, James Taylor, James Mullin, Richard M. Stuckey, A. J. Snively, W. A. B. Clark, John Sill, James McVicken, B. F. Henderson, Prof. W. R. Vaughn, Isaiah Conley, George W. Taylor, and Reuben R. Colin.

The names of those who were members of this church and became ministers are Albert Clark, John H. Clark, T. T. Ealy, and Silas Fait.

About twenty-five members withdrew from this church to organize the Mann's Choice Presbyterian Church about the year 1875; records do not show exact date. Present membership seventy-one.

ISAIAH CONLEY.

SHADE GAP.

THE first religious services in the vicinity of Shade Gap were held in the grove of sugar- and walnut-trees which once covered the site of the present Presbyterian Church and cemetery attached thereto. The hand of the vandal has spared but few of these fine trees. Here, beneath their grateful shade, the faithful old-time worshippers gathered and listened devoutly to the expounding of the gospel. Theirs was a simple and abiding faith in the promises contained in the Word of God. How long they worshipped thus before they organized the "Little Aughwick Congregation," as this church was first called, we do not know, but Rev. Charles Beatty, who held services at the Juniata end of the Tuscarora Valley in 1766, says there was at that time no house of worship in the whole valley. The first record of this congregation the writer finds in Gibson's "History of the Huntingdon Presbytery," which says,—

"In the spring of 1798, Alexander McIlwaine, a licentiate, who had lately come to this country, made application to be received under the care of the Presbytery. . . .

"On the 17th of April, 1799, the Presbytery made the following minute in respect to Mr. McIlwaine: Having now resided and preached within the bounds of this Presbytery for upwards of one year, his case was reviewed: . . .

"On the 2d of October following [1799] a call from the United Congregation of Upper Tuscarora and Little Aughwick for the pastoral services of Mr. McIlwaine, promising him a salary of one hundred and fifty-one pounds. Mr. McIlwaine declared his acceptance of the call, and on the 6th day of November of the same year he was ordained by the Presbytery and installed pastor of said congregations."

In the minutes of Presbytery for 1803 Mr. McIlvaine is recorded as pastor in charge of "Upper Tuscarora, etc." Upper Tuscarora is now called Waterloo, and the "etc." meant Shade Gap and other places. The first reference in the General Assembly minutes to service at Shade Gap is found in 1809, when the name of the church only—"Upper Tuscarora and Aughwick"—is given.

The original Session book was purchased by Captain James Morton September 2, 1800, and the record runs from December 6, 1800, to June 16, 1854. No further record appears until June 27, 1868, which is in a new Session book. Rev. Alexander McIlvaine, who was without doubt the first regular minister of the Little Aughwick congregation, receipts for salary in the old Session book as follows:

Rec'd in full of all accounts from the Congregation of Little Aughwick due me for the year 1800 per me 75 14th Apr. 1801. A. McILWAIN.

Rec'd Sixty-nine Dollars 3s and four pence half peny this 17th April 1802 per me.

A. MC.

Rec'd Thirty-six shillings and 1 peny this 7th of May 1802 per me. A. McILWAIN.

Rec'd from Aughwick Congregation May 28, 1804, per Wm. Morrow Collector, £53-16-0. per me A. McILWAIN.

He was united in marriage with Catherine Canan October 7, 1800, by Rev. John Johnson, of Hartslog Valley. He was a physician as well as a minister. We find no record of the severance of his relations with the church at Shade Gap, but the following subscription list perhaps indicates the time of his retirement:

We and each of us do promise to pay unto Rev. Samuel Bell yearly and every year the sums annexed to our names during the time he shall continue to exercise his ministerial function among us.

Witness our hands this 28th day of March, 1808.

George Hudson	8.75	Nathl. Kelley	1.00
Alex. Blair	6.00	Jas. Crouthers, Sr.	2.00
John Blair	4.00	Hugh Arters	2.00
James Clements	5.00	Gavin Clugage	4.00
George Wilson	5.00	Thos. Clugage	4.00
Matthew Taylor	4.00	Agnes Clugage	3.00
Patk. Fitzsimmons	2.00	Jane Clugage	3.00
James McKee	4.00	John Bell	2.00
Hugh Glenn	2.00	Jos. Campbell	2.00
Thos. Murphy	2.00	James Magee	1.00
Geo. McGee	2.00	James Waters	1.00
Wm. Likely	3.00	Wm. Swan	5.00
James Speer	2.50	John Appleby, Sr.	3.00

Gordon Speer	2.50	John Appleby, Jr.	2.00
Gilbert Kennedy	3.00	Alex. Appleby	2.00
Robert Taylor	2.50	James McNeal	3.00
Robert Marshall	2.00	Matthew Martin	2.00
David Marshall	2.00	Saml. Waters	2.00
James Clements	2.00	John Harper	1.00
James Crouthers	1.00	Hector Harper	3.00
Archd. Stitt	1.50	Robert Harper	1.50
Robert Welch	2.00	Saml. McCune	1.50
James Fleming	3.00	Robt. Wilson	2.00
Wm. Wilson	1.50	John Shaw	2.00
Wm. Fareman	3.50	Polly and Nancy Frame	1.50
Robert Fleming	2.00	Thos. Wilson	2.00
Alex. McElroy	2.00	Mich. Bolinger, Jr.	1.00
Nicholas Wilson	2.00	Wm. McClean	1.00
Wm. Scott	1.00	Robert Brown	2.00
Hugh Johnston	2.00	Richard Hall	1.00
John Wilson	1.00	John Garner	1.00
George Moor	1.33	John Downs	1.00
Robert Clements	1.00	Barty Davis	1.00
Saml. Falkender	2.00	John Tague	1.00
John Ramsey	1.33	Mich. Mills	1.00
Benj. Briggs	1.00	Thos. Eliot	1.00
James Piper	3.00	Hugh Richison	1.00
Saml. Parsons	1.00	Joseph Campbell	2.00
Jane Martin	1.00	Thos. Moreland	1.00
Wm. Morrow	3.00	Robert McNeal	1.00
Mary Fitzsimmons	2.67	James Welch	1.00
David Cree	1.00	John Shell	1.00
John Kelley	1.00	Alex. Rankin	2.00

The footing on the original is \$174 58.

In 1809 we find Presbytery supplying the pulpit, and we doubt if Rev. Bell ever served the congregation.

For some reason or other the congregation held services in other places besides the old church. Mr. Alexander Appleby, now eighty years old, and his twin sister, the late Mrs. A. E. Taylor, were baptized in the old Hudson grist-mill, and the Foreman House, now used by Squire Zeigler as an office, was used for a time by this congregation.

In the Assembly Report for 1814, "Upper Tuscarora and Aughwick, Shirleysburg, Wayne, Millerstown, and Chincklecamoose" are marked "Vacant, united able to support pastor;" in 1819 "Upper Tuscarora and Aughwick" are "Vacant, united able to support pastor;" and in 1825 the two churches are separately marked vacant, and fifty-three given as the strength of the Aughwick Church.

In 1824 Rev. George Gray was called to take charge of these two churches, which had been vacant since the death of Mr. McIlvaine, and for twenty-five years was their faithful and zealous pastor. Rev. George Gray was born in Antrim County, Ireland, in 1772, and, his parents dying when he was quite young, he was placed in charge of relatives. At the age of sixteen he embraced religion, and joined the church under the care of Rev. W. M. Rutherford, in Down County, Ireland. His academic studies were pursued in Ireland, his collegiate and theological courses in Edinburgh, Scotland. He was licensed to preach the gospel and ordained in 1796 by the Independents of Ireland. In this connection he labored for a number of years, and his wife dying he came to America, landing in Philadelphia in August, 1820, where he met his eminent fellow-countryman, Rev. Samuel B. Wylie, who, knowing him to be thoroughly orthodox in his doctrine, urged him to join the Presbyterian Church. From here he went to Northumberland Presbytery, became a member, and passed his first years as a missionary.

He resigned the Aughwick charge September 30, 1843, and in October, 1849, pressed with the infirmities of age, being nearly fourscore, he tendered his resignation to the Upper Tuscarora Church and closed his active ministerial life. He seldom preached afterwards, except on dedicatory occasions. He suffered from dimness of vision, but retained his reasoning faculties to the last. He was cheerful and contented, amiable in disposition and interesting in conversation. He died August 26, 1860, of natural decay. He was twice married,—first to Margaret Smith, who died in Ireland, and second, to Mrs. Amy Warrick, widow of George Warrick. She, with two sons and three daughters, survived him. There is no evidence that he was an author.

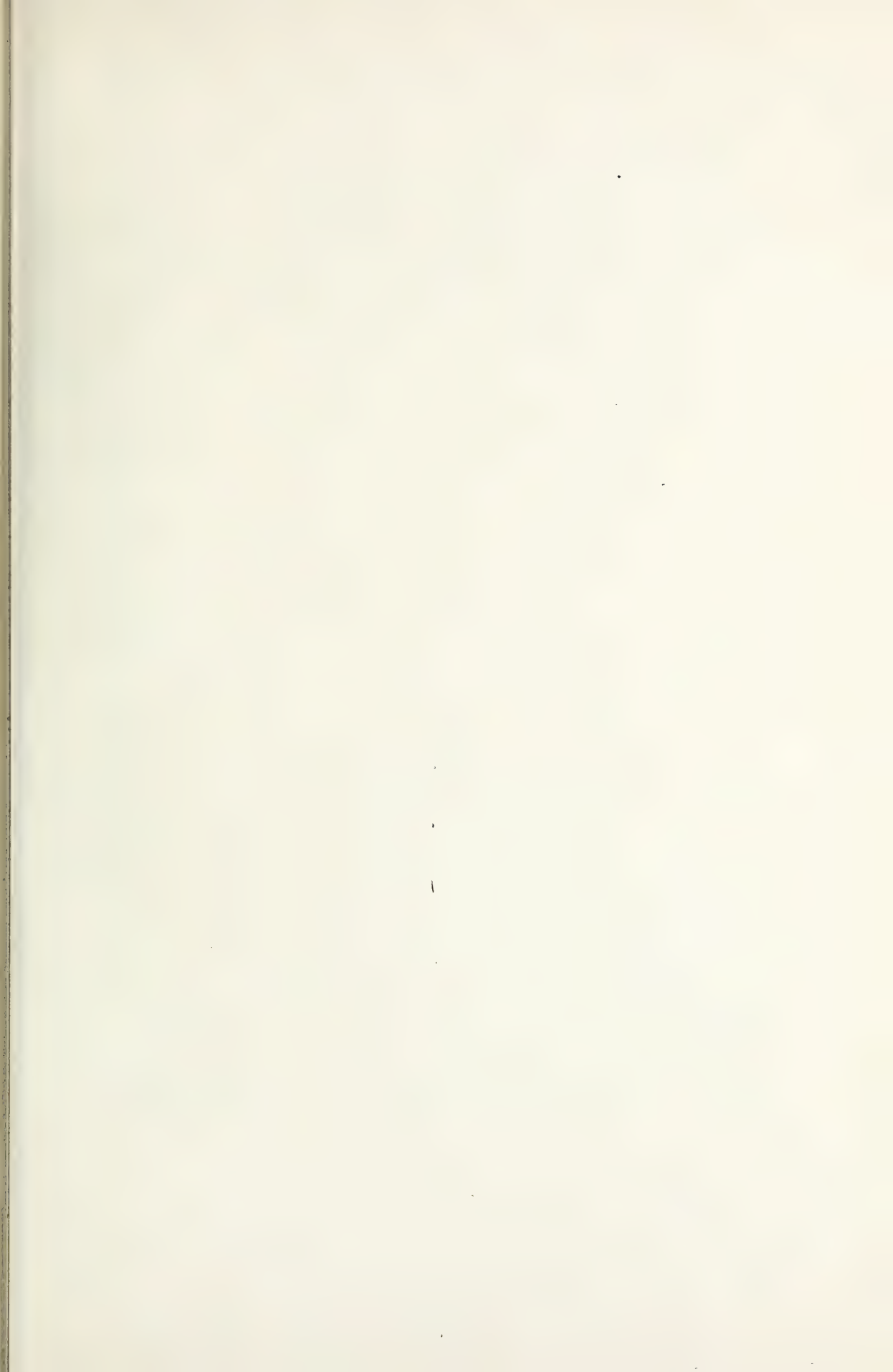
Between 1842 and 1844 the Shade Gap Church seems to have been supplied by Presbytery, Revs. Collins, Peeples, Sterrett, Jardine, and Nurrs filling the pulpit at different times.

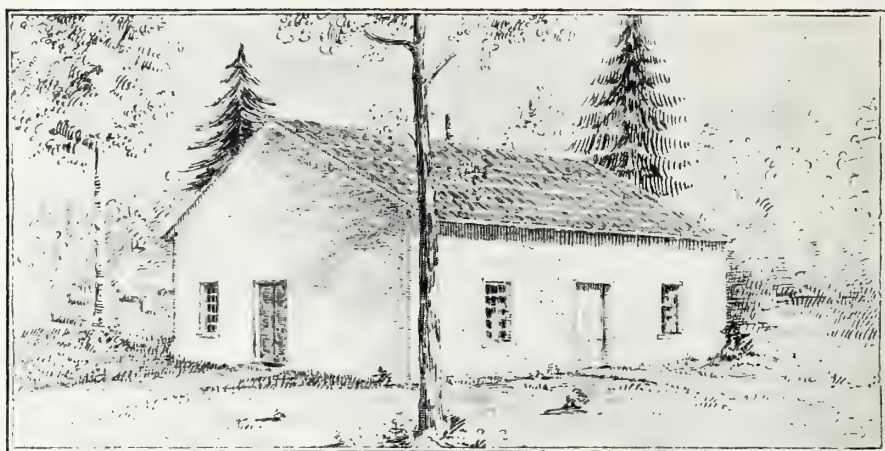
Rev. James Y. McGinnes, who followed Mr. Gray, infused such a wonderful amount of enthusiasm into the community about Shade Gap, displayed so much energy in his undertakings, and crowded so much good in the short life he spent there, that he deserves something more than a mere passing notice. It was not the writer's privilege and good fortune to know him personally; but he has read and heard enough about this good man, and of his wonderful success in building up in the wilderness a fine educational institution, to satisfy him that James Y. McGinnes was no ordinary man, and that his untimely death in the midst of what

seemed his life-work was a public calamity but faintly realized at the time. He was born December 8, 1815, at Shippensburg, Pennsylvania, and was the son of Rev. George McGinnes, who emigrated to this country from Ireland with his parents, who were Presbyterians, in 1787. He married Elizabeth M. Criswell, of Franklin County, Pennsylvania, October 22, 1840, and after preaching in the West for several years came to Shade Gap, and served as stated supply for the Little Aughwick Congregation for one year from October 1, 1844, and on October 8, 1845, accepted their call. Mr. Brice Blair presented him with a lot, and in 1847 Mr. McGinnes began the erection of the stone cottage which stands south of the Academy Hall, and in this he lived till his death, August 31, 1851, in the eleventh year of his ministry. He left a wife and five children, and is buried in the Presbyterian Cemetery at Shippensburg, Pennsylvania, where a nine-foot monument, erected by his students and friends, marks his resting-place.

Rev. McGinnes was beloved by all, and especially by his students. He was highly gifted, and successful beyond all expectations with the church and school, which were really built up together, and whose interests were so interwoven that the history of one is that of the other, and had he lived the usual span of life it is believed that a Presbyterian college would now stand on the ground at present occupied by the old buildings around which so many tender recollections and associations cling, and which to-day only furnish shelter and seclusion for owls and bats.

Rev. J. B. Adams served the church for six months from October 9, 1851, and in the summer of 1852 Revs. Elliott, Floyd, and S. H. McDonald acted as supply. On March 28, 1853, Rev. W. S. Morrison was called, and from November 12, 1853, till October 8, 1856, acted as regular pastor. From the last date till May 25, 1857, when he was released from the charge, the church was supplied by Presbytery. In 1858 Thomas Ward, a licentiate, was placed in charge, and on March 9, 1859, Rev. Garret Van Artsdalen was called for one year, and divided his time between the Shade Gap Church and the Pine Grove, or Mountain Foot, Church, a new one erected near Robert Fleming's. He served till March 18, 1865, and on April 1, following, his connection with these churches ceased. From September 24, 1865, R. Lewis McCune acted as supply, and on March 19, 1866, was called and took charge of the pulpits. He was followed by Rev. William C. Kuhn, who became pastor on September 10, 1867, and served the congregations faithfully till June 11, 1879, when Rev. John D. Owens took charge, and was succeeded in

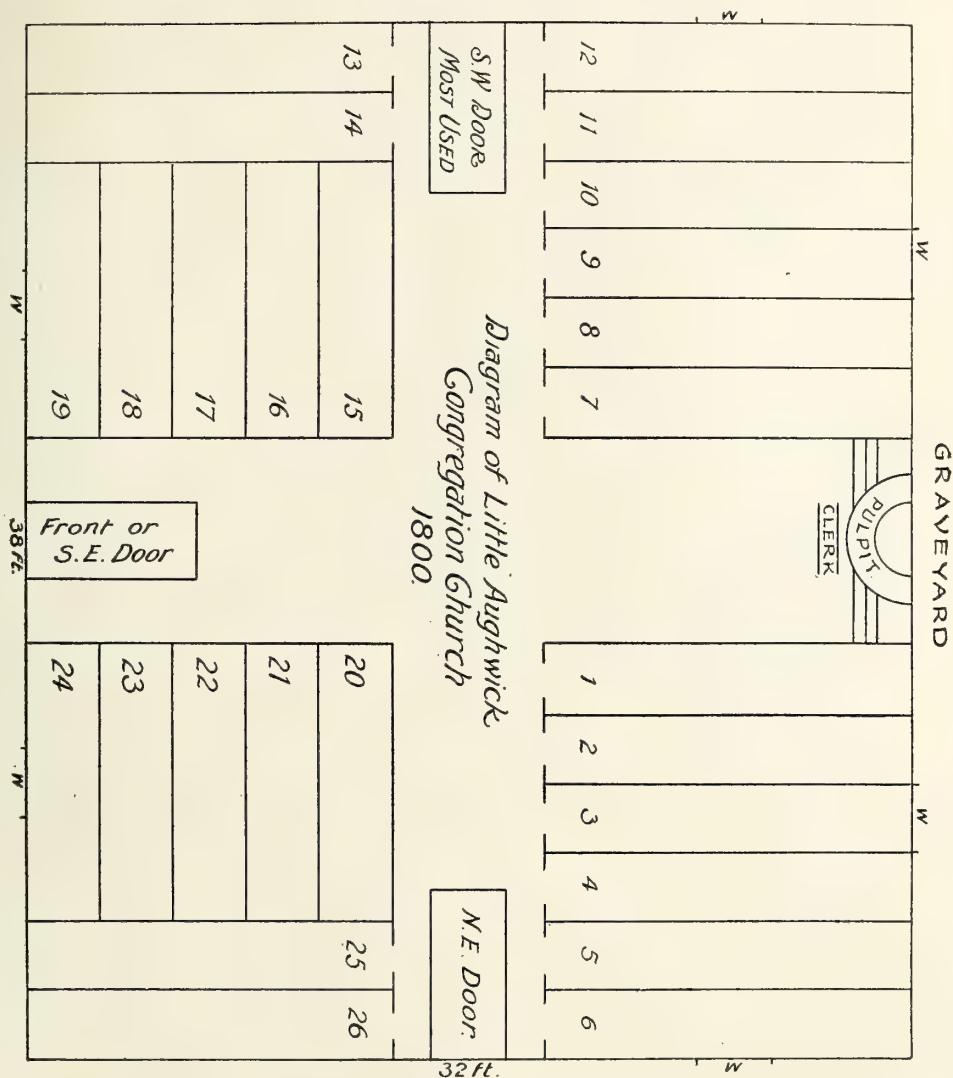




ORIGINAL AND PRESENT CHURCH AT SHADE GAP, PA.

1885 by Rev. L. L. Houghawout, who was followed by the present pastor, Rev. J. H. Deiner, who took charge in 1890.

The accompanying cut is a good picture of the first Presbyterian

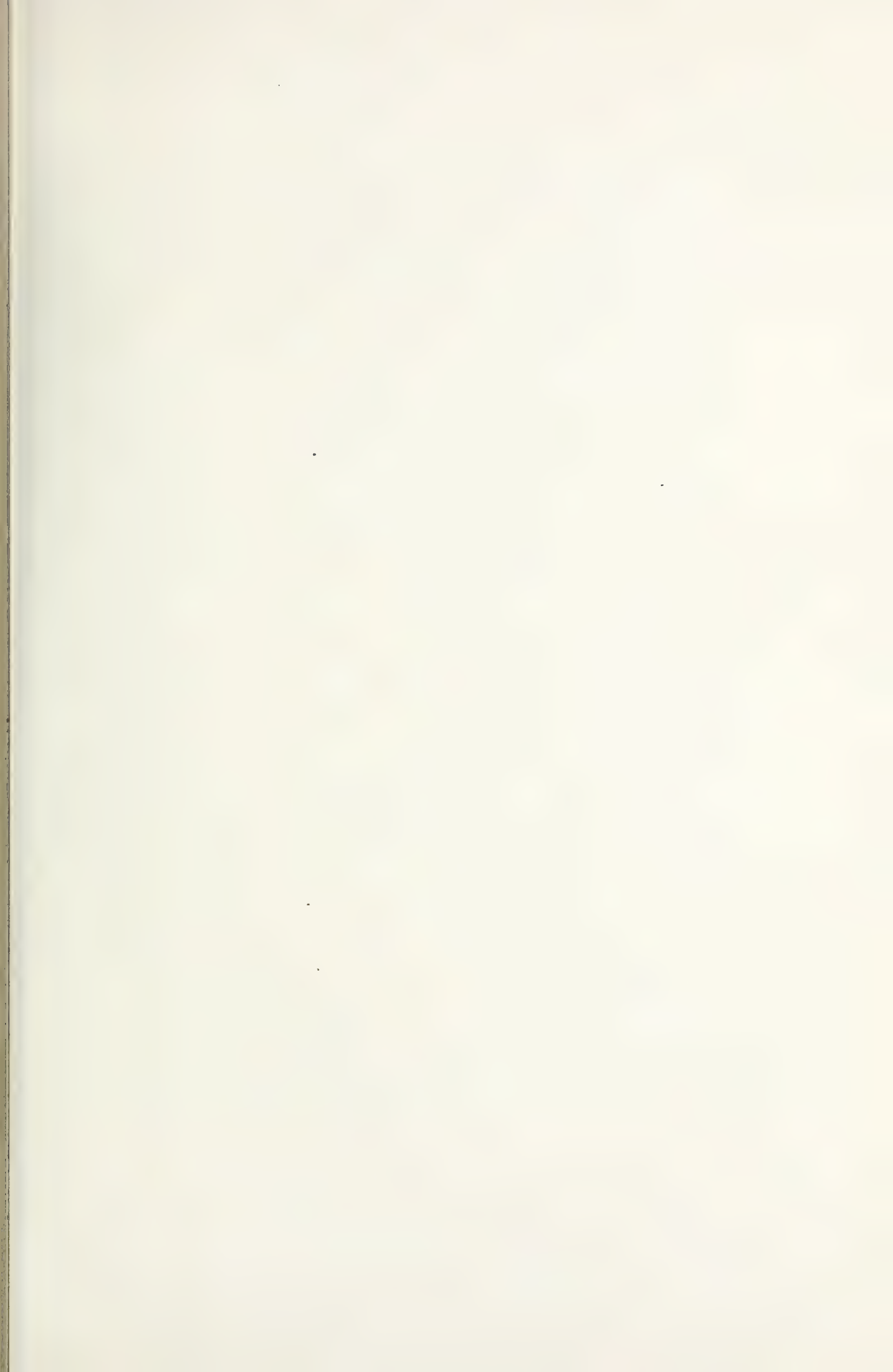


meeting-house. It was originally a plain two-gabled log building, thirty-two by thirty-eight feet, built about 1800, afterwards plastered and pebble-dashed. Rev. McGinnes describes it in 1840 as "a little white church."

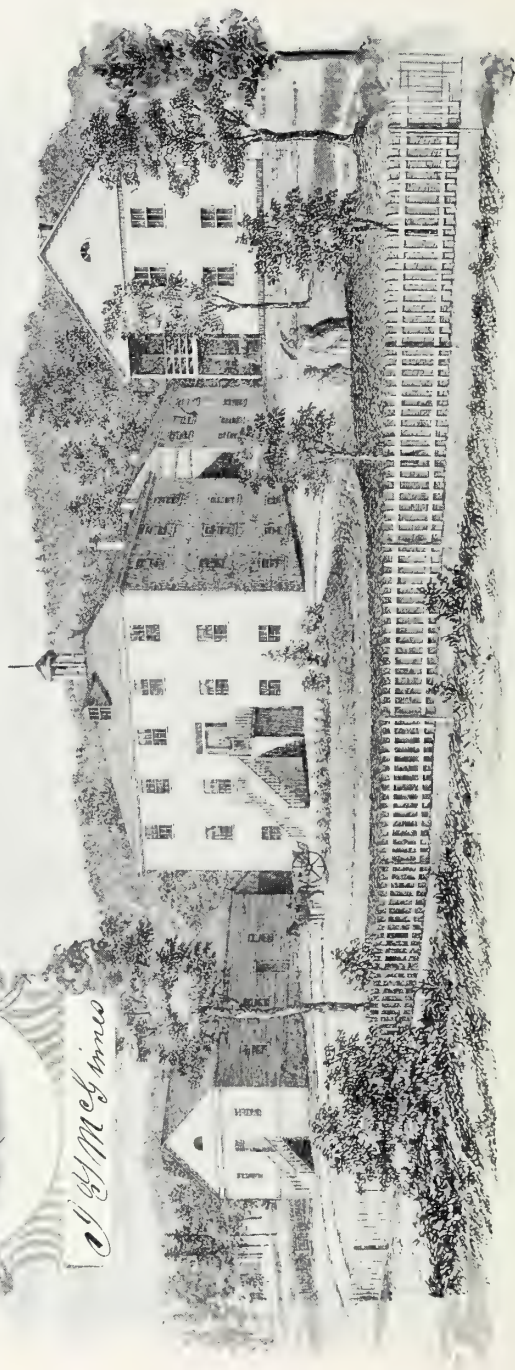
It stood about one hundred feet north of the present brick structure. It had no belfry or spire, and the roofing was of "improved clapboards,"—shingles three feet long,—with plain boxing under the eaves, but no gable projections. It was heated by two stoves, whose pipes united in a large drum close under the ceiling, which was twelve feet high, and passed through the roof single. The floor space was divided into four sections, containing twenty-six pews, by aisles seven feet wide leading to three doors and to the pulpit. The latter, which was on the northwest, or graveyard side, was entered by steps, and had a wooden canopy for a sounding-board, and opposite was the front door, whose sill was level with the ground, but the southwest door, which was the first reached from the road, was most used and had one stone step, as had the third, or northeast door. The doors were all alike, double but narrow, whole width four feet, and height seven feet two inches. There were six windows, each having fifteen lights, eight by ten,—one on each side of pulpit, one in each end on west half of church, and one on each side of front door.

The following old-time worshippers sat in the seats indicated in the accompanying diagram of the old log church:

1. James Morton, Thomas Wilson, and John Bigham.
2. Patrick Fitzsimmons, Robert Marshall, and James Crouthers.
3. John Appleby, Gilbert Kennedy.
4. George Wilson, Robert Harper.
5. William Swan.
6. Thomas Cluggage, Widow Cluggage, John Bell.
7. Rev. Alexander McElwain.
8. Jeremiah Robinson, James Spear, Hugh Dougherty.
9. James Marshall, William Marshall, Hugh Arters, Patrick Fitzsimmons, James Fleming.
10. Matthew Taylor, King Fitzsimmons.
11. James and John Berry.
12. James McKee, William Morrow.
13. James Fleming.
14. John Wilson.
15. James Clements, Samuel Caldwell.
16. Alexander Blair.
17. Dennis Hanlon, Joseph Campbell.
18. William Steel.
19. Gaven Cluggage, Hugh Glenn.



MILNWOOD ACADEMY BUILDINGS SHADE GAP -PA-



20. George Hudson.
21. William Waters.
22. John Hudson.
23. John Carolus.
24. James Crouthers, Samuel Crouthers.
25. John Davis.
26. James McKee, John Gilliland.

William Gifford, William Crocker, Leonard Gooshorn, Archey McGlauchlin, Archey Paterson, John Eagleton, William Vaun, Simon Bolinger, and Conrad Johnston appear as "Subscribers not placed in seats December, 1800."

On April 18, 1848, a contract was entered into by the building committee, George Wilson, Thomas Montague, and Atchison B. Hudson, with William A. Hudson for the delivery on the site of the new church, before August 1, of eighty thousand bricks, for which he was to be paid three hundred dollars. The church must have been completed the same summer, for we find in the fall of 1848 that the old church was used for school purposes, a "classical school" having been started in the old building immediately after the dedication of the new brick church. This was the germ of Old Milnwood. Rev. McGinnes was the founder, and Henry Beers was the first student, or "nest-egg," as the boys called him, and he with George T. Hudson constituted the entire class for the first two or three weeks, but before the end of the session there were twenty-two students, nine of whom were boarders. In the second term there were forty, among whom were the following: N. A. McDonald, late missionary to Siam; David M. Gregg, late Auditor-General of the State; Horatio G. Fisher, late Congressman and State Senator; John M. Buoy, J. Shippen Burd, Denton D. Culbertson, Dunlap Dickson, James S. Robinson, Henry R. Shearer, Henry Beers, John Foote, Amos Foote, William A. Gray, and David H. Barren. In the third term there were fifty students, and soon after the school attendance increased to eighty, when Mr. McGinnes, who had thrown his whole soul into the enterprise, secured the erection, through a stock company, in 1849, of the large stone building which was soon used entirely for boarders. In September of this year their first exhibition was held in this building, and in after-years this semi-annual entertainment was one of the most attractive features of the institution. The school continued to grow in favor, and soon Rev. McGinnes found he would have, as he said, "to enlarge the borders of his tent," and in 1850 erected the Academy Hall, fifty by

thirty-six, for recitation purposes. The old church having been torn down, they worked the logs into the frame of the Hall. The next improvement was the construction of frame sleeping apartments in 1851.

The following persons taught in Milnwood after the death of Rev. McGinnes: John Henry Wilson McGinnes, D. McKinney, Samuel Campbell, R. H. Morrow, William H. Woods, W. M. Williamson, Rev. G. Van Artsdalen, William A. Hunter, L. H. Beers, R. S. Kuhn, Rev. William C. Kuhn, J. R. Baker, and Rev. George Scott. Rev. Scott made the last earnest effort to revive the old school, but failed. R. S. Kuhn has owned the property since 1868. A list of the students of old Milnwood would fill a book. The course of study under the old professors was extensive, the instruction very thorough, the discipline first-class, and the reputation of the school was well sustained for many years, and we cannot but think that the superficial instruction of to-day which obtains in many of our so-called colleges is scarcely up to that given at Old Milnwood when she was in her prime.

S. D. CALDWELL.

SHAVER'S CREEK.

THIS church was organized some years before the Presbytery was, perhaps in 1783 or 1785. Among its pastors Matthew Stephens was called October 4, 1797, installed June, 1798, and released April 18, 1810. There were probably other pastors up to 1834, but during many of these years it only had occasional supplies.

David Sterrett became pastor May 30, 1834. Revs. Drs. Jas. S. Woods and Samuel Wilson installed him. He was released April 11, 1848, and died June 21, 1871. Richard Curran was installed May 25, 1849, by S. H. McDonald, D. Sterrett, and D. L. Hughes, D.D.; released April 12, 1859.

This church had its main building at Manor Hill, which, lately re-roofed, still stands, but is unused. The present building is near McAlevy's Fort.

The church has forty-eight members and two elders, Hugh A. Jackson and James Smith. It has for many years had a pastor, in connection with Petersburg and Bethel, for a short time, but for the most part only occasional supplies.

R. F. WILSON.

SHIRLEYSBURG.

THIS church was organized early in the present century. T. McGehon, M.D., of Franklin County, Rev. John Johnston, of Huntingdon, Rev. Samuel Woods, D.D., of Lewistown, Rev. Gray, of Shade Gap, Rev. John Peebles, of Huntingdon, and Rev. Carroll, of Newton Hamilton, all preached here previous to 1839.

The list of pastors and stated supplies, beginning with 1839, is as follows :

Name.	Year.
Rev. Britton E. Collins, stated supply	1839-1854.
Rev. G. W. Shaeffer, pastor	1855-1866.
Rev. Cochrane Forbes, stated supply	1867-1870.
Rev. Samuel C. Alexander, pastor	1871-1873.
Rev. William Prideaux, pastor	1874-1875.
Rev. R. A. Watson, stated supply	1877-1878.
Rev. Stephen Pomeroy, pastor	1878-1884.
Rev. D. H. Campbell, pastor	1884-1892.
Rev. W. G. Finney, pastor	1892.

The following is a list of the ruling elders, with date of entering upon office :

Name.	Year.
Samuel Carothers and Randall Alexander	1828.
Henry Brewster	1844.
John Douglass and A. O. Brown	1845.
J. C. Bollinger and R. W. Dorter	1852.
Samuel Wilson and Jacob Rothrock	
John Brewster and Samuel R. Douglass	1855.
Robert Bigham	1855.
Daniel Montague and Dr. M. J. McKennaw	1860.
J. J. Postlewaite	
Henry R. Hudson and Charles R. McCarthy	1867.
Jonathan Montague	1867.
John Alexander and Robert Kerr	1868.
Daniel Brandt and Jesse Peterson	1872.
John Nelson and John Douglass	1892.

The present elders are Henry Hudson, Daniel Brandt, John Nelson, and John Douglass.

The present church was built in 1830. The interior has been repaired and much changed. The exterior is preserved the same, with its brick-paved porch and four pillars in front. It is a white frame building.

Shirleysburg is a mother church. The Presbyterians of Mount Union and Orbisonia were formerly identified with Shirleysburg in membership,

though each had its own place of worship. Mount Union, in 1867, and Orbisonia, in 1873, formed distinct congregations. In 1839 there were one hundred and thirty members, which included Orbisonia and Mount Union. This year, 1895, there are eighty-six members.

Two ministers have gone out from this congregation, Rev. William Alexander, D.D., now of San Anselmo, California, and Rev. Samuel C. Alexander, now of Millerstown, Pennsylvania, both sons of Randall Alexander, whose name appears second on the list of ruling elders. The younger brother, Samuel, was pastor at Shirleysburg from 1871 to 1873.

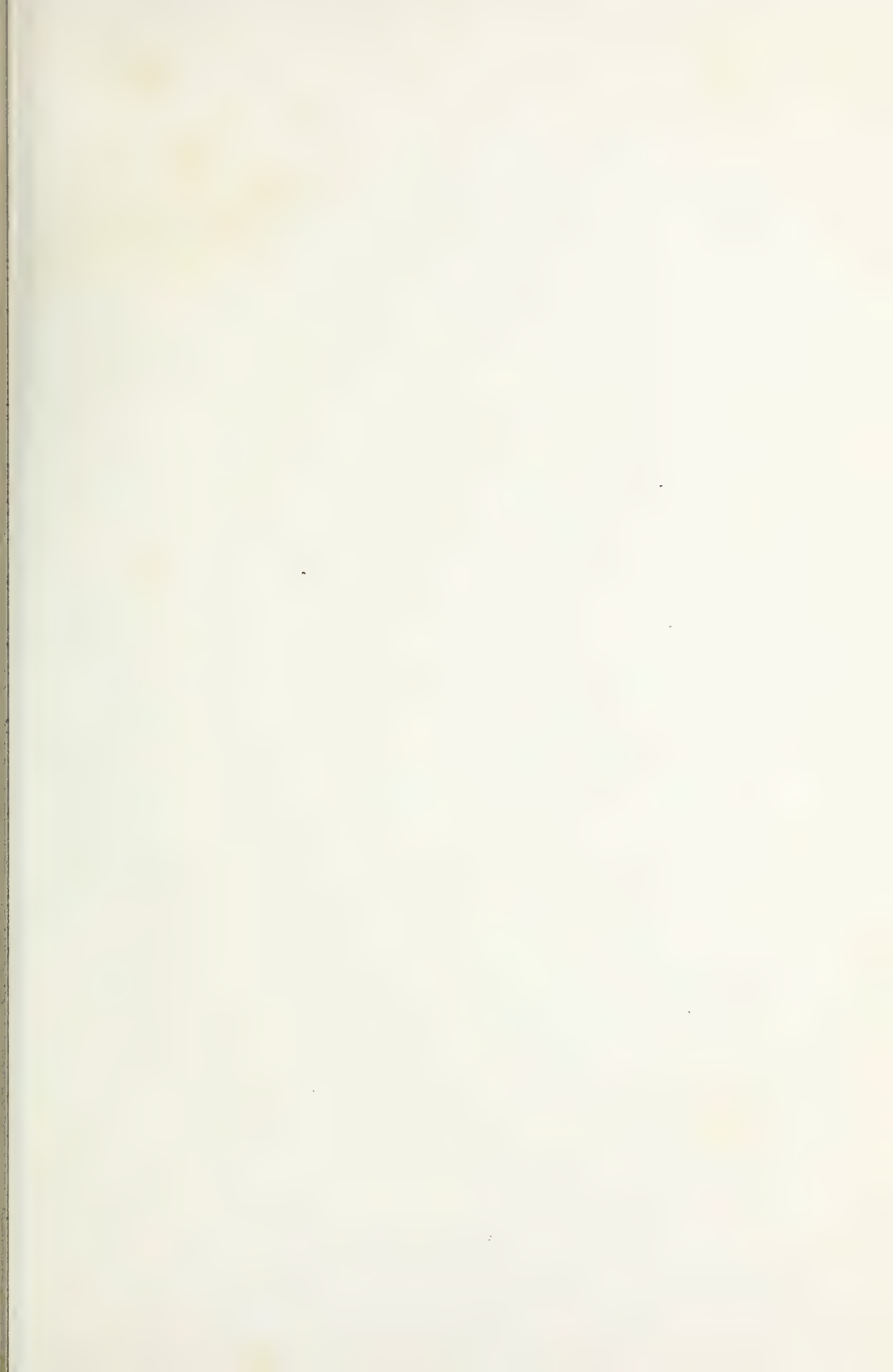
WILLIAM G. FINNEY.

SINKING CREEK AND SPRING CREEK.

THE history of the rise and progress of the Sinking Creek and the Spring Creek Churches has been, from their origin to within a short time, so blended that it seems proper, if not necessary, that this sketch should include both, and the writer proposes so to give it. The sources from which to gather the early history of these churches are so limited—there being no sessional records until 1834, and then up to 1841 being very brief—that the writer has been compelled to draw his supplies from brief Presbyterian allusions to the churches and from reliable statements received from the aged pastor, Rev. William Stuart, and the aged members of the congregations found among the living at the time of his entrance upon the field fifty years ago.

Soon after the settlement of Penn's Valley by the Scotch-Irish, of which element its first settlers were largely composed, we find the people,—about the year 1775,—after having provided homes for themselves, considering their spiritual interests and aiming to provide for religious privileges. In pursuance of this object they sent a commission to the then far-away town of Carlisle, to a meeting of the Presbytery of Donegal, asking for supplies. The Presbytery regarded favorably their prayer and resolved to send them occasional supplies, to meet the people at different points, to preach, to administer the ordinances, and to catechise the children.

We find upon the old Presbyterian records Warrior's Mark, Half Moon, East and West Penn's Valley, and Brush Valley named as "stations" where services were held. Subsequently Penn's Creek, Cedar Creek, and later Sinking Creek and Spring Creek are named.



REV. JOHN C. BARR



REV. WILLIAM PRIDEAUX

REV. ROBERT HAMILL D.D.



REV. W.O. WRIGHT

MINISTERS.

Some time after this East and West Penn's Valley were fixed as permanent places for services and informally resolved themselves into organizations as churches. East Penn's Valley was located near the head of Penn's Creek, and West Penn's Valley near the head of Cedar Creek. The lower end of Penn's Valley becoming largely populated by Germans, and the Scotch-Irish settlers multiplying farther up the valley, a preaching place was located at Centre Hill and denominated the Sinking Creek Church, and the West Penn's Valley people advanced their preaching place from Cedar Creek to the Slab-Cabin Branch of Spring Creek, and located a preaching place there called Spring Creek. Thus Sinking Creek and Spring Creek resolved themselves into organizations about 1780, and about this time appear on the records of the Presbytery, recognized as organized churches, while there is no record of their formal organization. These churches, thus coming into existence after having been served for some time by supplies, formed a united charge under successive pastors for eighty-six years, from 1789 to 1875, having had during this period six pastors, the combined pastorates of two of whom extended over sixty-two years, or nearly three-fourths of the time.

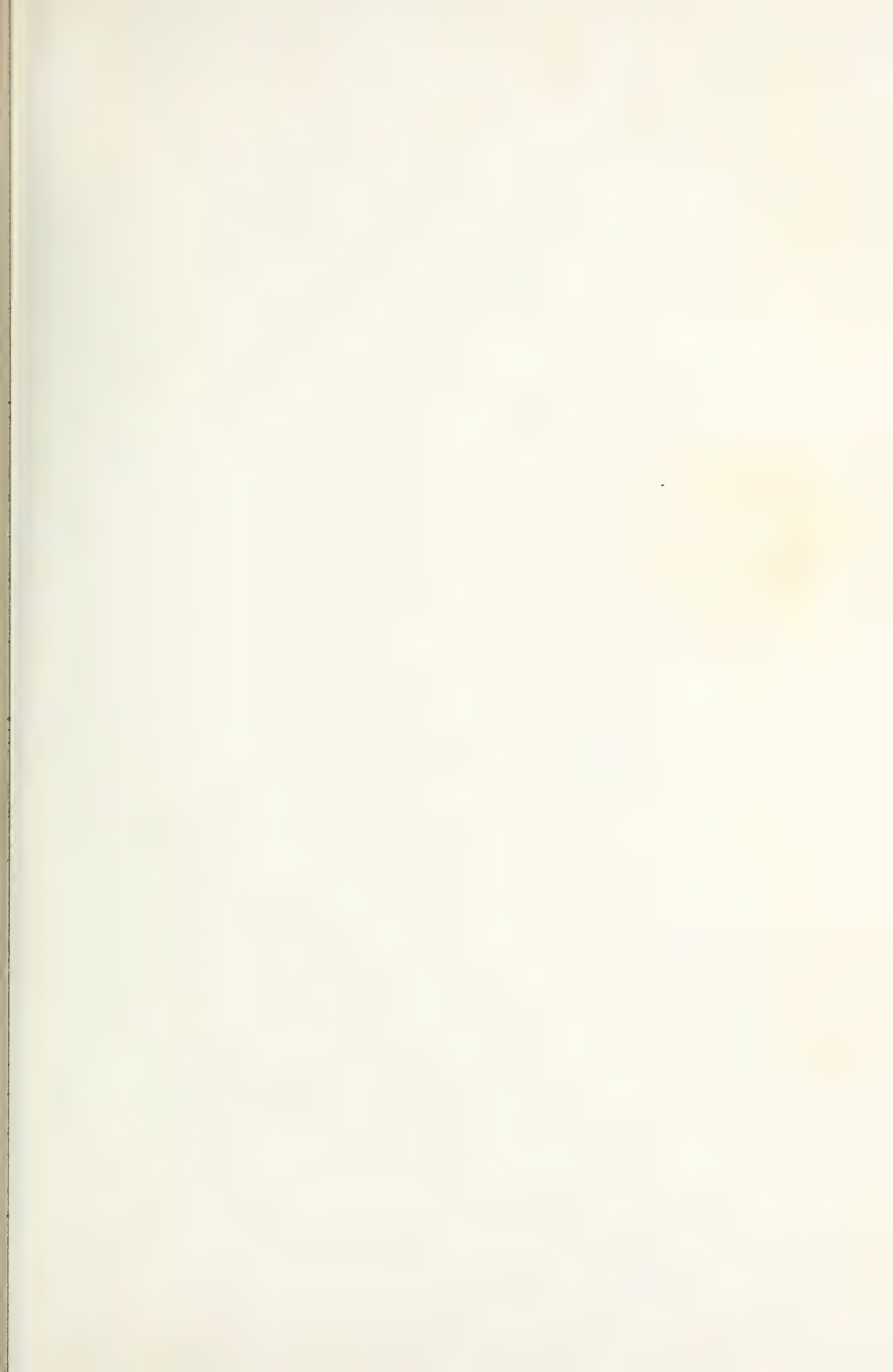
Up to this time, 1875, these churches as a united charge grew and strengthened until they numbered over two hundred families and over four hundred members, under the pastorate of the last incumbent of the united charge. They have both met with heavy losses by death and removal, and by colonies going into new organizations around them, until at the present time half their numerical strength has gone. Sinking Creek especially has suffered very serious depletion. Spring Creek has suffered largely from new organizations springing up on territory formerly included in her bounds. Pine Grove, Bald Eagle, Buffalo Run, and State College Churches are all children of the Spring Creek Church, each being located in territory chiefly, if not altogether, covered by the Spring Creek Church in its original organization. While the mother has felt the loss, she rejoices in the healthful growth and prosperity of her children. Each of the churches of Sinking Creek and Spring Creek has been a rich blessing to the beautiful valley in which they have been located. A multitude of redeemed ones who on earth were privileged to share the means of grace within their bounds will have reason throughout eternity to bless the day that these churches were located near by their earthly homes.

THE BUILDINGS.

The first church building in Penn's Valley, the site of the Sinking Creek and Spring Creek Churches, was erected in the year 1785 by the East Penn's Valley congregation. It was near the head of Penn's Creek, about two miles from Spring Mills, and was denominated the East Penn's Valley Church. It was a plain log structure, with seating capacity for about two hundred. Its construction doubtless taxed the liberality of the people more than some of its more costly successors.

This church was followed by a building of the same style, but somewhat larger and more costly, erected at Centre Hill by the Sinking Creek congregation in 1793. This, after having been remodelled, served the congregation until 1842, when it was superseded by a handsome brick building, at a cost of some eight thousand dollars, which was entered in 1843. This edifice, after being occupied for seventeen years, was thoroughly repaired; being remodelled, repainted, papered, cushioned, and carpeted, at a cost of about two thousand dollars, and thus remains until this day. While in former years this building was at times too strait for the congregation, there being more people than there were pews to accommodate them, now, with the congregation diminished by death and by emigration, the size of the building is beyond the present demand. The village of Centre Hall springing up in these latter years in the bounds of the congregation, a very neat church edifice was erected there in 1888, at a cost of four thousand dollars, for the accommodation of the families residing in that vicinity. Both of these buildings reflect great credit upon the people who supplied them.

The Spring Creek congregation first decided to build at the head of Cedar Creek, where they had been accustomed to worship in a log school-house, and where they had located a graveyard. But after gathering the materials for building they changed their mind as to locality (in view, we judge, of the proximity of the new Sinking Creek Church at Centre Hill), and resolved to build farther west on the Slab-Cabin Branch of Spring Creek. Here, on their newly-chosen site, they erected a log building in the year 1794. In this building, unfinished, without pews, pulpit, floor, ceiling, or windows, they worshipped for some time, apparently unable to complete the work. Subsequently, however, inspired by the accession of a new pastor in the person of Rev. Wm. Stuart, with new energy, they resolved to finish the building, and accordingly contracted with Wm. Neal "to provide the mate-





SINKING CREEK.

rials and finish the house, in consideration of the full sum of three hundred and fifty dollars, to be duly paid upon its completion." This work, commenced July 2, 1801, was completed in April, 1802. In this building they worshipped for thirty years, until 1832, when they repaired and enlarged the building, and in it thus remodelled they continued to worship until the 18th of April, 1847, when, on Sabbath night after service, it was destroyed by fire a year after the entrance of their pastor, Mr. Hamill, upon his work.

When the congregation came together to consult about the erection of a new church, the question as to a change of location was agitated, and so bitter was the controversy on this point that a year transpired before the parties could come to terms, and then the difficulty was only settled by an agreement to build two churches, one at Boalsburg and the other at the old site. Those in favor of the old site immediately secured a subscription and built a plain frame structure at a cost of some two thousand dollars; the other party, failing in their project, returned to the parent church, and harmony was successfully restored.

In this house the congregation worshipped for twenty-five years, when it was resolved to build a new church more worthy of the congregation and a truer index to the taste and refinement of the people. At this juncture the question of a change of location again came up, and after an exciting controversy it was finally decided to place the new church at Lemont, where the present chaste and substantial structure was erected, at a cost of some fifteen thousand dollars, and was entered free from debt January 7, 1872. In this beautiful edifice the congregation now worship,—an edifice that will stand for generations to come as a worthy monument of the Christian liberality of those who erected it.

That part of the Spring Creek congregation in and around the village of State College, feeling the need of a place for religious service and for Sabbath-school and Bible-class purposes, resolved to build a chapel of ease at State College, which purpose resulted in the erection of a beautiful edifice, costing about five thousand dollars, at that point, which was dedicated as a house of worship March 18, 1888. Another neat chapel was built, at a cost of some two thousand dollars, at Boalsburg, in 1892, for the convenience of the members of this church residing there. These different edifices are worthy of those who participated in securing their construction, and are proper indices to the liberality, good taste, and Christian spirit of those who are or have been identified with the venerable Spring Creek Presbyterian Church.

THE PASTORS.

For some fifteen years after the people of Penn's Valley first appear upon the records of the Presbyteries of Donegal and Carlisle they were compelled to depend upon occasional supplies appointed to preach at intervals of two and three months. This was owing, we suppose, first, to the scarcity of ministers, and, second, to the unsettled condition of the country and the frequent murderous depredations of the Indian tribes. Tradition tells us that it was not unfrequently necessary for the minister and the people to assemble on the Sabbath for worship armed with rifles, to protect themselves from assaults by the Indians who now and then traversed and sojourned among our mountains and valleys.

After depending for years upon these occasional supplies, the Rev. James Martin, pastor of Pine Creek Church, visited this region, and, as the result, on the 15th of April, 1789, a call was presented at a meeting of the Presbytery at Carlisle for his pastoral services from the churches of East Penn's Valley, West Penn's Valley, Warrior's Mark, and Half Moon, each agreeing to give him thirty-two and a half pounds in specie for one-fourth of his time. These calls Mr. Martin accepted and was installed accordingly. He continued pastor of these four churches for some two years, when Warrior's Mark and Half Moon were given up, and his labors were confined to East and West Penn's Valley. In April, 1793, Sinking Creek Church having assumed an organized form, Mr. Martin ceased to supply West Penn's Valley,—now Spring Creek,—and devoted his whole time to East Penn's Valley and Sinking Creek. A year later he gave up Sinking Creek Church and continued to preach at East Penn's Valley Church until the time of his death, which occurred June 20, 1795. He was buried in the graveyard of the East Penn's Valley Church, where his remains lie beneath a slate or limestone slab, on which is found the following inscription:

“Here lies the body of the Rev. James Martin, pastor of the Presbyterian Congregation in Penn's Valley, who died June 20, A.D. 1795, aged about sixty-five years.

“Deep was the wound, O death! and vastly wide,
When he resigned his useful breath and died.
Ye sacred tribes, with pious sorrow mourn,
And drop a tear at your dear pastor's urn.



SINKING CREEK. ELDERS.

Concealed a moment from our longing eyes
Beneath this stone his mortal body lies.
Happy the spirit lives, and will, we trust,
In bliss associate with his precious dust."

Mr. Martin's reputation, as tradition gives it, was that of a godly man, a sound divine, an earnest and instructive preacher, and a successful pastor. Of the statistical results of his pastorate we, unfortunately, have no record.

Mr. Martin was succeeded by Mr. David Wiley, a licentiate of the Presbytery of New Castle, who was first called by Cedar Creek and Spring Creek Churches in April, 1793, which call he accepted, and was ordained and installed by the Presbytery of Carlisle, in the town of Carlisle, April 9, 1794, commissioners being present from these churches. After Mr. Martin's death Mr. Wiley was called for half his time to the Sinking Creek Church. This call he accepted, and sustained the relation of pastor to this church for one year, when, in October, 1797, he resigned the charge of Sinking Creek, but retained the charge of Spring Creek for two years longer. June 12, 1799, he resigned the charge of Spring Creek, at a meeting of Presbytery held in Spring Creek Church.

From all we can gather in regard to Mr. Wiley, he seems to have been recognized as a faithful and instructive minister, an efficient presbyter, and was held in favorable esteem by the people of his charge. No statistics as to the results of his pastorate are to be found.

After Mr. Wiley retired from the charge of these churches, they were visited by Mr. William Stuart, a licentiate of the Presbytery of New Castle, who was called March 8, 1801, to the pastorate of the Sinking Creek and Spring Creek and East Penn's Valley Churches, each asking one-third of his time. The calls were presented and accepted at a meeting of the Presbytery held in Huntingdon April 7, 1801, and Mr. Stuart was ordained and installed October 7, 1801, at a meeting of Presbytery held in Sinking Creek Church. He continued pastor of this united charge until 1805, when the pastoral relation with the East Penn's Valley Church was dissolved, and the churches of Sinking Creek and Spring Creek agreed each to take one-half of his time. The East Penn's Valley Church soon after this was absorbed by the Sinking Creek Church. In this relation Mr. Stuart continued for thirty-three years, when, from physical disability, induced by the fracture of a limb caused by the kick of a horse, received as he was returning from the Spring Creek Church on the Sabbath, he was compelled to resign his charge.

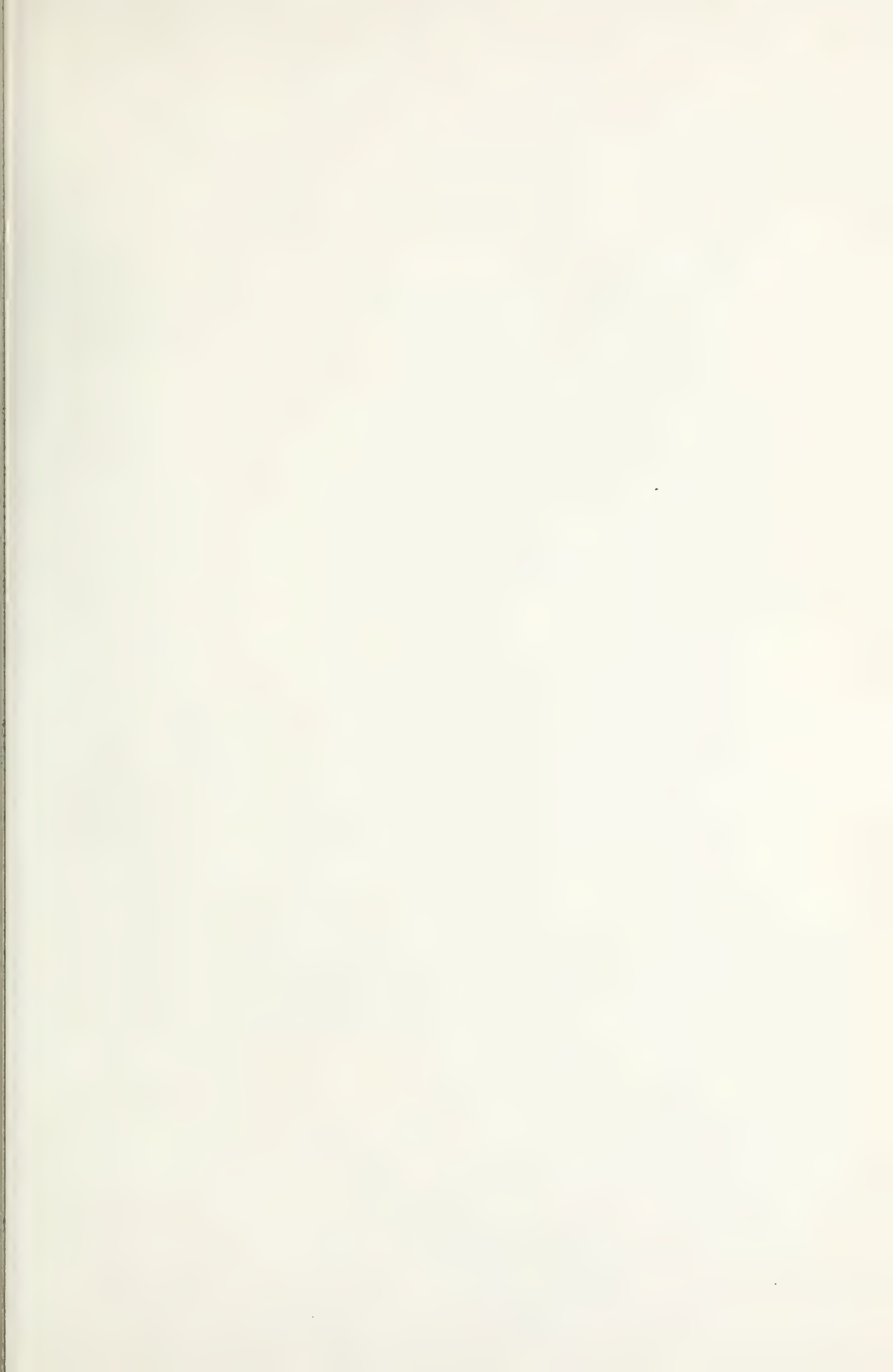
The relation which had so long and so pleasantly existed was dissolved April 1, 1834, in the town of Huntingdon, in the same church in which he had assumed this relation thirty-three years before. Mr. Stuart lived fourteen years after retiring from his work, in the bounds of his former charge, until March 30, 1848, when, after a brief illness, he passed peacefully away, having attained the remarkable age of eighty-nine years. His remains lie entombed in the cemetery of the Sinking Creek Church.

Mr. Stuart was a faithful pastor, a sound and instructive preacher, and was honored and beloved by his flock through his long pastoral career. There were received into the communion of the church under his ministry five hundred and thirty-four members. He administered eleven hundred and forty-five baptisms, and solemnized the nuptials of three hundred and sixty-four couples.

A few months after Mr. Stuart's resignation, a call was presented, October 6, 1834, for the pastoral services of Rev. David McKinney. He, accepting the call, was installed December 20, 1834. He continued pastor until June 9, 1841, when he was released, against the wishes of his people, in order to accept a call from the church of Hollidaysburg. Of the results of Dr. McKinney's pastorate we have few statistics. He was an energetic pastor, an attractive preacher, an efficient presbyter, and a man greatly beloved by his flock.

In April, 1842, ten months after Dr. McKinney's retirement, Rev. William Adams was called from the First Church of Chambersburg to become the pastor of these united churches. Accepting the calls, he was installed in May, 1842, and continued pastor until October, 1845,—three and one-half years,—when, on account of ill-health, he was compelled to resign his charge. Mr. Adams was a man of marked ability. His sermons were always finished productions, but his feeble health prevented his activity as a pastor, and his usefulness, from no fault of his, was not so apparent as that of his predecessors.

After Mr. Adams resigned, Mr. Robert Hamill, a licentiate of the Presbytery of New York, on invitation, visited the Sinking Creek and Spring Creek Churches in November, 1845, and a month after was unanimously called to become their pastor. Accepting these calls, he was received by the Presbytery of Huntingdon, and was ordained and installed as pastor in the Spring Creek Church on the 6th of May, 1846, and was installed as pastor of Sinking Creek Church on the 5th of June following. This relation he sustained for twenty-nine years,—until April,





SPRING CREEK (LEMONT).

1875. Then, having been called for his whole time by Spring Creek Church, he resigned the charge of Sinking Creek, and served Spring Creek for sixteen years longer, thus completing a pastorate of forty-five years, when, on application to Presbytery for permission to resign his charge, on account of impaired health, he was, at the request of the congregation, retired from active duty as *pastor emeritus*.

During this pastorate Dr. Hamill delivered six thousand sermons and addresses, received into the church over one thousand members, administered six hundred and ninety-eight baptisms, ordained twenty elders, attended over five hundred funerals, solemnized two hundred and five marriages, made over nine thousand pastoral visits, and travelled over fifty thousand miles in the execution of his work. He baptized, received into the church, and married the parents and the children, and in some instances the children's children. Fourteen young men were introduced into the gospel ministry from the bounds of his charge. Many precious seasons of revival, with large ingatherings, were experienced.* Four churches were organized from colonies going out chiefly from Spring Creek Church. The means used in the prosecution of his work were the direct presentation of the cardinal teachings, doctrinal and practical, of gospel truth, pressed home upon the heart and conscience, and coupled with faithful following up by pastoral visitation and personal counsel from house to house. In his labors the pastor was sustained, strengthened, and encouraged by the cordial and faithful co-operation and the earnest prayers of an efficient eldership and a loyal people. For any precious results that have accrued from this pastorate of forty-five years, the pastor, with his beloved and honored flock, have ever desired and aimed to give to God *all* the glory, and to humble themselves in view of their unworthiness before him.

After Dr. Hamill's retirement from the Sinking Creek Church, that congregation called Mr. Thomas A. Robinson, a licentiate of Presbytery, who, accepting the call, was ordained, and installed by the Presbytery of Huntingdon October 27, 1875. He remained with the people four years, and left in 1879. He was followed by Mr. W. K. Foster, a licentiate of the Presbytery, who was ordained and installed November 14, 1882, remaining two years, when he was released in order to accept a call from the Buffalo and Mifflinburg Churches, of Northumberland Presbytery.

* A history of these revivals the writer intended as a part of this sketch, but, as he has gone already beyond the prescribed limit, this must be dispensed with.

He was succeeded by the Rev. J. Horner Kerr, who was installed May 25, 1886, and remained three years,—until August 27, 1889. Mr. Kerr was succeeded by Rev. H. C. Baskerville, called to the united churches of Sinking Creek and Spring Mills, and was installed by a committee of Presbytery October 28, 1890. Mr. Baskerville remained two and a-half years,—until July 11, 1893. Since that time this charge has been served by temporary supplies.

The Spring Creek Church, some months after the retirement of Dr. Hamill, in connection with the State College Church, which had since been organized, called Mr. James Heaney, a licentiate of the Presbytery of Philadelphia. Mr. Heaney, being received by the Presbytery of Huntingdon, and accepting these calls, was ordained and installed as pastor at State College May 5, 1892, and installed pastor at Spring Creek by a committee of Presbytery May 31, 1892. He remained until April 9, 1895, when he was released to accept a call from the Shamokin Church, Northumberland Presbytery. October 1, 1895, a call from Spring Creek Church was presented to Rev. David E. Hepler and accepted by him, when a committee was appointed to install him October 7, 1895.

So far as the writer's observation and knowledge go, he feels justified in saying that these different pastors served these churches faithfully, and as the result some precious fruits were gathered; but, owing to the brevity of the pastorates and the frequent changes, the churches have not shared that degree of prosperity that might have been enjoyed under other circumstances. We trust there is in reserve for them a brighter and a more successful future, and that they may soon under more favorable auspices stand, where in other days they have stood, in the front rank among the churches of our grand old Presbytery. Death, emigration, and frequent changes have weakened them, but there are yet the elements of strength among them sufficient to make them vigorous pastoral charges. May the Head of the Church, who alone can do it, in his own way and time, bring about such a result.

THE ELDERSHIP.

Of the earlier elders of the Sinking Creek and Spring Creek Churches we know but little, and of them find no special record.

In Sinking Creek, during the pastorate of the Rev. David Wiley, we find William King and James Rankin named as elders. In Rev. William Stuart's time, George Woods, William Rankin, David McKim, David

Van Dyke, Joseph Gilliland, Samuel Davis, and Henry Boozer are named. During Dr. McKinney's pastorate, Joshua Potter, William McCloskey, George Livingston, James Barber, and John W. Irvin were ordained and installed on March 7, 1841. During Dr. Hamill's time, William Milligan, June 20, 1849; William Burnside, William Wilson, M.D., William Kerr, November 25, 1855; Samuel Van Tries, John Shannon, and Joseph Carson, January 19, 1866; Philip Kemp and William Goodhart, February 6, 1874. Subsequently, George L. Goodhart and George P. Rearick, June 23, 1883, and Joseph M. Gilliland and Joshua T. Potter, September 20, 1886.

All of these except the last five named have been removed by death. Of those who remain, William Goodhart has been transferred to Spring Mills Church and Joseph M. Gilliland to New Bloomfield Church, leaving George L. Goodhart, George P. Rearick, and Joshua T. Potter as the present Session.

In Spring Creek Church, prior to 1807, the names of George McCormick, David Barr, Thomas Ferguson, William Wiley, and James Ardery appear. January 24, 1807, during the pastorate of the Rev. William Stuart, John Rankin, John Patton, and George McCormick, Jr., were ordained and installed. During Dr. McKinney's time, December 20, 1834, George Boal, Hyland Biddle, John Wason, F. G. Betts, and Evan Thomas. During the pastorate of Dr. Hamill, Thomas Thomas, James Glenn, Benjamin J. Berry, M.D., were ordained, November 26, 1849; Moses Thompson, William Thompson, Griffith Lytle, and Robert Goheen, December 2, 1855; John Moore and John Hamilton, February 5, 1876; and James Y. McKee and George Butts, March 8, 1890. On June 5, 1892, John F. Woods, M.D., John I. Thompson, and James C. Gilliland were ordained and installed, and on November 17, 1895, James T. Stuart, William M. Goheen, William Thompson, Jr., George C. Williams, and Samuel Glenn. Of the above all have passed away by death except nine, and two of these have been transferred to the State College Church, leaving as the present Session of Spring Creek Church John I. Thompson, James C. Gilliland, James T. Stuart, William M. Goheen, William Thompson, Jr., George C. Williams, and Samuel Glenn.

Of the foregoing roll of elders in these two churches, so far as the writer has known them, all have seemed to be men worthy of the office, while some of their number, with whom he was more intimately connected, were more demonstrative in their activities and more fully

marked by the characteristics that belong to the scriptural type. Potter, Wilson, Carson, Van Tries, and Kerr, of Sinking Creek, with Boal, Glenn, Berry, the Thompson brothers, Goheen, Moore, and Woods, of Spring Creek, among the sainted ones, were no ordinary men as office-bearers. Their influence at all times and everywhere was for good, and it told upon the church as well as upon their families. Some of them seemed to live for the interest of the church and ever to delight in aiming to promote her prosperity. Her welfare was ever near their hearts. Their memory will ever be fragrant in the churches and the community of which they formed a part.

It is a comfort to know and feel that in each of these churches the mantle of the departed ones has fallen upon their successors, who are acting well their part, and upon whose fidelity the future prosperity, not to say the existence, of these churches will largely depend.

ROBERT HAMILL.

SINKING VALLEY.

SINKING VALLEY Presbyterian Church is one of the oldest organizations of the kind in Huntingdon Presbytery. The early records of the Presbyteries of Carlisle and Huntingdon do not show that the church was ever regularly formed by order of Presbytery. "The custom of the Presbyteries of Carlisle and Huntingdon, in the beginning of their work in this part of the State of Pennsylvania, was, in response to supplications for preaching, to appoint supplies for different localities, and, if good attendance and hopeful outlook developed, to continue these supplies, coupled with administration of the ordinances occasionally, until these gatherings developed into what they called congregations, and resolved themselves into churches informally." On the records of Huntingdon Presbytery, at its first meeting in April, 1795, Sinking Valley appears as a congregation, and it is safe to say that it was recognized by the Presbytery of Carlisle as a congregation or church before Huntingdon Presbytery was organized.

In the year 1790 the Rev. David Bard, then pastor of the Presbyterian Church of Bedford, was engaged as stated supply, and, while we have no record of preaching at this station before that time, it seems very probable that there had been. How long Rev. Bard supplied the Sinking Valley congregation with preaching during this period is not known.



SINKING VALLEY (ARCH SPRING). PASTORS AND ELDERS.

There was a break in his ministration to this people, for in 1795 he was not stated supply, but at the time of his death, 1815, he again was.

Rev. James Martin was the next to preach to the Sinking Valley congregation. The exact dates when he began and closed his services here are not known. He preached here at some time during his pastorate over the churches of Penn's Valley, Warrior's Mark, and Half Moon, between the years 1789 and 1795, in which year he died.

Between the years 1795 and 1798 the church was coupled with Warrior's Mark Presbyterian Church, and with it depended upon preaching by supplies appointed by Presbytery. Rev. John Johnston ministered in word and doctrine to the church frequently during this period. In April, 1798, however, the united congregations of Spruce Creek and Sinking Valley called Mr. Samuel Bryson, a licentiate of the Huntingdon Presbytery. Mr. Bryson was ordained and installed pastor of the two congregations November 20, 1798. Rev. Bryson continued in this charge between six and seven years, from 1798 to 1805. From the year 1805, when the Rev. S. Bryson was released from the pastoral charge of the churches of Spruce Creek and Sinking Valley, to the year 1816 there is no record of a call from Sinking Valley for the services of a minister. For a period of thirteen years it seems to have depended on supplies.

In November, 1816, a call was made out by the united congregations of Sinking Valley and Spruce Creek for the services of Rev. W. A. Boyd, and April 2 of the following year Mr. Boyd was installed pastor of the first-named church. During his pastorate in the year 1818 a new stone church was built and dedicated. Prior to this date religious services were held in what was known as the "old log meeting-house," which had probably stood since the year 1790 or earlier; for when, May 9, 1817, a subscription paper was drawn up for the purpose of securing subscriptions for the new church, it was headed with the following reasons in this brief statement: "That, whereas, it is evident to all observers that the English Presbyterian meeting-house in Sinking Valley is much decayed, and too small for the congregation, we, the subscribers, promise to pay," etc. Mr. Boyd ministered to this people until the fall of 1821, when, on account of ill health, he resigned and was released by Presbytery from the pastoral charge.

Mr. John McIlhenny was the next to fill the pulpit of the church for a regularly appointed time, being in the spring of 1822 engaged for one year for one-half his time, Spruce Creek receiving the other half. Mr.

McIlhenny was a licentiate of the Presbytery of Litterkenny, Ireland, and during the year he labored here was a probationer in Huntingdon Presbytery. The following year he was called by the two churches above named, but when the calls were laid before Presbytery unfavorable reports concerning him were brought to the notice of Presbytery. Several meetings of Presbytery were held for the trial of this case, and Mr. McIlhenny was proven guilty of grossly immoral conduct, even during the time of his labors within the bounds of Presbytery. His license to preach was revoked.

Spruce Creek did not unite with Sinking Valley in April, 1823, in the call of the next preacher, Mr. Samuel Swan, a licentiate of the Presbytery of Philadelphia, and so Mr. Swan, having continued with Sinking Valley as its pastor-elect for one year, declined the call before Presbytery, on the ground of insufficient support.

Rev. Samuel Hill was stated supply of the congregations of Spruce Creek and Sinking Valley 1825, and onwards until April, 1826, when he was called to these two churches, each to receive one-half of his time. He was not installed pastor until October of the following year. He ministered to this people for nearly ten years, until June 16, 1835, with lengthy sermons, with strong doctrine, and, at the same time, with a practical enforcement of the truth which was of the strictest. During this period Rous's version of the Psalms was rigidly adhered to; the communion was served at tables; and the Saturday preceding the celebration of the Lord's Supper each communicant was provided with a token, which it was necessary for him to present the following day, in order to insure him the privilege to commune. While Mr. Hill was pastor of the church her total membership reached one hundred and forty. For three years after his release the congregation was without a regular pastor, and seems in that time to have retrograded considerably. Her eldership dwindled down to one, and the records state that only thirty-eight persons communed at the March communion, 1838.

In May, 1838, Rev. John McKinney was installed pastor of Sinking Valley Church for one-fourth of his time, Alexandria engaging his services for the other three-fourths. Mr. McKinney was released from the pastoral charge of Sinking Valley in the year 1845, though he continued his pastoral relations with Alexandria until 1848.

In 1845, we find Sinking Valley uniting with Williamsburg in the call of Rev. W. J. Gibson, D.D., who was to give to each one-half of his time. From the beginning of this pastorate to the present time God's



SINKING VALLEY (ARCH SPRING).

grace in adding to the church such as shall be saved has been wonderfully manifest. Dr. Gibson continued pastor of the church until 1852, when he was released by Presbytery, and accepted a call to Lick Run.

From June, 1853, to April, 1857, Rev. D. L. Hughes as pastor gave Sinking Valley one-half of his time and to Spruce Creek the other half. Fifty-four persons were added to the church as a result of Mr. Hughes's brief labors here. During his ministry in 1854 Tyrone became one of the preaching points in connection with Sinking Valley, and its Session held some of its meetings in the union church of Tyrone, and admitted members to the church.

December 15, 1857, the Rev. John Elliott was installed pastor for one-half of his time, Sinking Valley having united again with Spruce Creek in this call. This pastorate ended in 1861, and the Rev. Orr Lawson was called and installed pastor for one-half of his time, Bell's Mills taking the other half.

Sinking Valley soon called Mr. Lawson for all his time, and for several years thereafter remained an independent charge. Before the close of his pastorate in 1869 an excellent parsonage was built and paid for, at a cost of six thousand dollars.

In 1870 the Rev. J. J. Coale was installed pastor of the church, which continued to contribute singly to his support until, in 1871, a church was organized in the village of Spruce Creek, and named the Lower Spruce Creek Presbyterian Church. This church, an offshoot from Sinking Valley, took from the mother church fifty or more of its members and a number of its supporters, and ever since its organization until the present time has contributed one-half of the pastor's salary.

In the year 1885 the stone church of Sinking Valley was torn down, and a new one, of stone and brick, was erected upon the same site, costing when furnished about nine thousand dollars. A memorial sermon was prepared and preached by the pastor, Rev. Coale, shortly before the old stone church was removed, of which sermon this history is practically a condensation. Mr. Coale was released from the pastoral charge of Sinking Valley and Lower Spruce Creek in the spring of 1892, and May 20 of the following year Rev. S. W. Young was installed pastor of Sinking Valley for one-half of his time, Lower Spruce Creek taking the other half. During the two years of this pastorate, which still continues, there have been forty-two persons added to the church, thirty-three of this number having been admitted on profession of their faith. The present membership of the church numbers one hundred and sixty.

The following is a list of ruling elders of the church as far as imperfect and lost records make it possible to prepare it: Messrs. Thomas Wilson, Colonel Moore, Angus Sinclair, Squire Kile, James Wilson, John Clark, John Owens, James Mitchell, John M. Tussey, Armstrong Crawford, Alexander Dysartt, Perry Moore, Jesse Fisher, Alexander Templeton, John A. Crawford, J. A. Louder, and Joseph H. Morrow. The four last named are at present in active service.

The history of the churches shows that Sinking Valley Presbyterian Church has been the mother, as it were, of four churches of this denomination,—Logan's Valley, Birmingham, Tyrone, and Lower Spruce Creek.

S. W. YOUNG.

SPRING MILLS.

THIS was organized in 1841 as a New School Church, and was served in connection with Hublersburg, also New School, until the reunion in 1870. Since 1870 it has been served in connection with Sinking Creek Church.

Its pastors and supplies since the reunion were Thomas A. Robinson, William K. Foster, H. C. Baskerville, J. W. Boal, etc. The names of the earlier pastors or supplies I have not at hand.

It was for a long time a fairly strong church. Peter Wilson was a leading elder for many years. His son, James D. Wilson, D.D., deceased, lately of the Central Church, New York, was from this church.

Its elders now are William Goodheart, William Rearick, C. P. Long, and Thomas Yearick. Its membership is twenty-four.

R. F. WILSON.

SPRUCE CREEK.

WHEN the Spruce Creek Church was organized is not known. Presbyterian families settled in this valley as early as 1788. This church is mentioned on the Minutes of Huntingdon Presbytery at its first meeting in 1795, and occasional supplies were appointed for it, till the year 1798, when, at the meeting of Presbytery held in the house of Robert McCartney, Rev. Samuel Bryson was ordained and installed as pastor of this and Sinking Valley Churches. Previous to his settlement the people

of this congregation probably attended services at the Warrior Mark's Church in Dry Hollow, where the Rev. James Martin preached statedly. Mr. Bryson was promised one hundred and forty-four pounds by the two congregations, so that there must have been quite a number of families by that time in the two churches. He served this church till 1803.

With the exception of some supplies, the church was vacant from 1803 to 1817, when the Rev. W. A. Boyd was called. He resigned in 1823, owing to ill health. He was an able preacher, and won the affections of his people; but his earthly service was short; he died the 13th of June, 1823. Mr. J. McElhenny was stated supply for six months.

From 1825 to 1843 Rev. Samuel Hill was pastor. He was an exceedingly able preacher and a strong Calvinist, and through him the church attained that high regard for sound doctrine and steadfast orthodoxy which has distinguished them ever since. It was his custom to preach two sermons on the Sabbath, the people bringing their lunch to church with them; after the morning sermon recess was given for lunch, and then the afternoon sermon was begun, which often lasted till dark. The people walked five or six miles, the aged rode on horseback. From old "church duplicates" we learn that in 1833 there were about fifty-five families in the congregation, that they paid Mr. Hill three hundred dollars for half of his time, and that the pews were rented. In 1830 the log church, which had been used up to that time, was superseded by a frame building.* Mr. Hill's ministry was a long and faithful one, and the church prospered under his care. He laid great stress upon sound doctrine and upon the inculcation of the Westminster system of truth into the minds of young and old.

From 1845 to 1865 was the stormiest period of this church's history. The psalmody was the bone of contention, and the question, once raised, would not down. Previous to this time the metrical version of the Psalms made by Francis Rous, a member of the House of Commons, which was published in 1646, was used exclusively by this church. The General Assembly having published about that time their book of Psalms and Hymns, many in the congregation began to favor its introduction. While Rev. J. White was pastor (1845-1847) the controversy on this subject broke out with great bitterness, and he, wearied with strife, resigned before it was settled. All but two of the Session of eight

* I am greatly indebted to the Rev. J. C. Kelley for many of the facts of the early history of this church.

elders were in favor of the use of Rous's version; but a petition signed by fifty-eight members of the church being sent up to the Session February 22, 1847, they called a congregational meeting to decide whether Rous's version or the General Assembly's late collection of Psalms and Hymns should be the established psalmody of this church in future. At this congregational meeting, held March 1, 1847, the vote was forty-seven to thirty-seven in favor of the General Assembly's book. The Session at a meeting held April 11 instructed their commissioner to Presbytery to request that body to send a commission to inquire into and try to adjust the difficulties that had arisen in this congregation. May 29 the Session passed the following resolutions:

"Resolved, first, That the friends of Rous's version have the organization of the Spruce Creek Church; second, That the friends of Rous's version of David's Psalms have a right to have that version sung in the Spruce Creek Church by at least half the supplies granted them by the Presbytery at their last meeting."

Against the above action of the majority of the Session Adam Rankin, the minority member, and one of the ablest elders then in the Presbyterian Church, complained to Presbytery, and the complaint was sustained, and Presbytery deemed it expedient to divide the congregation, and did so divide it at the October meeting, and declared the majority in the late vote on the psalmody to be the original or First Church of Spruce Creek, and the minority (or old psalmody party) to be called the Second Church of Spruce Creek. Six of the original elders withdrew to the Second Church, and of this Second Church Rev. Israel Ward was pastor from 1848 to 1853, and the Rev. Thomas Stevenson from 1854 to 1859. We are sorry the records of this church have not come down to us.

The Session of the First Church being almost broken up by the withdrawal of the six who favored Rous's version, Presbytery ordered the election of additional elders, which was done at a congregational meeting held October, 1847.

Of this First Church Rev. D. L. Hughes was the energetic pastor from 1848 to 1857. Although the church had been much weakened by the dissension, yet by his faithful labors it was greatly prospered in temporal and spiritual things. During his pastorate the present massive stone structure and the manse were built.*

* In the year 1856 this church contributed six hundred and twenty-five dollars to church extension in Tyrone City.

On his resignation, Mr. John Elliott was called to the pastorate, with a view to effecting a union of the two churches. February 22, 1859, the congregation of the First Church passed unanimously a resolution cordially inviting the Second Church to unite with them in all their church privileges, and to unite with them in prayer to God for his spirit, that all might be "revived and united together as one man for the promotion of God's glory." It was thought by some that the use of the General Assembly's book containing fifty selections from Rous's version at the back would further union and harmony. Some time afterwards Mr. Elliott, no doubt from a sincere desire to promote a full and cordial union, and from a generous desire to make the friends of Rous's psalmody, many of whom were on that occasion present for the first time in the First Church since the division, feel more comfortable, announced that he would hereafter use one of the selections occasionally and requesting the people to provide themselves with books containing them. This created a tremendous excitement: there were no stools hurled at his head, as in the memorable case of Jennie Geddes in the Grayfriar's church, but hymn-books were shut with a slam and thrown down with a spirit of strong disapproval. The Session sustained the action of the pastor, but afterwards some of them blamed him. He seems to have been moved therein by a very worthy motive, but it would have been *safer* to have had the action of the Session beforehand. And we fear that the congregation forgot their "cordial and unanimous" resolution of February 22, as well as the becoming propriety of God's house.

The Second Church disbanded and came into the First, forty in number, by certificate, at the next communion, May, 1859. Mr. Elliott resigned in 1861.

Rev. William Alexander, then a licentiate, was stated supply for six months during 1861. He is well known in the church as professor in the Theological Seminary at San Francisco.

From 1862 to 1865 Rev. C. A. Hills was pastor. At that time there were one hundred and sixty communicants, the salary paid was one thousand dollars, and the church gave to the Board of Foreign Missions in the year 1862 twelve hundred and forty-four dollars, largely the contribution of David Stewart, Esq., whose family inherited his love for the mission work of the church. Mr. Hills was diligent and faithful, and, although the contention over the psalmody remained as a thorn in his flesh, being the chief cause of his removal, yet the church prospered greatly under his care.

Before he was called the Session had decided to leave the use of the selections from Rous's version to the discretion of the pastor, and he used them part of the time. A petition numerously signed having been sent up to the Session, requesting a congregational meeting to vote whether the selections from Rous's version should or should not be used in the future, a meeting was held November 20, 1865, at which the selections were discontinued by a vote of seventy-five to twenty-four. This was after Mr. Hills resigned, but before his departure.

A complaint against the above action of the Session and congregation was taken to Presbytery by three leaders of the Second Church, or psalmody party, who were now members of the reunited church. Presbytery refused to sustain the complaint, and sent down to the church the following action :

"Resolved, That, in refusing to sustain the complaint, Presbytery fully sustains the action of Session and congregation . . . complained of, and judge that hereafter it shall be understood that the pastor of Spruce Creek Church shall have the same liberty enjoyed by the minister of any other church in the matter of psalmody; for the following reasons: 1, because there does not appear to have been any ground for complaint; 2, concession has failed to give peace; 3, has fostered strife; 4, has embarrassed the labors of each successive pastor of the Spruce Creek Church, and hindered the cause of Christ."

Thus the question which had been the bone of contention and had disturbed the peace and hindered the usefulness of this church for over a quarter of a century was finally settled by Presbytery, April, 1866.

From 1866 to 1869 Rev. S. S. Orris was pastor. He was a man of scholarly attainments, deep piety, and fervent zeal, and was untiring in his efforts to further the spiritual welfare of the people. He kept no horse, but made his pastoral visits on foot, a feat little less than marvelous when one remembers that this is a congregation of "magnificent distances." One day, during a heavy snow-storm, a family five miles distant from the manse were surprised, on answering their door-bell, to find the pastor, and doubly surprised when they learned that he had come through the deep snow on foot to ask the daughter, who was to be married the next day, whether he might conclude the ceremony by kissing her. Another incident still more characteristic of him: a family were absent from church on Sabbath because of the bad weather; on Monday he walked four miles through the same storm to inquire the reason of their absence, and was chagrined when the head of the house replied that the weather was too bad! Large accessions were made to the church during his pastorate. There were one hundred and forty-nine members when

he came, and two hundred and two when he left. Mr. Orris has been the honored professor of Greek for many years in the College of New Jersey.

December 20, 1869, a call was made out for Rev. J. C. Kelley, who began his long and useful pastorate January 1, was installed June 15, 1870, and resigned December, 1890. This was the longest pastorate the church ever had. This church was now harmonious after long and bitter strife, and had become one of the most influential in this part of the State, both as to the intelligence and wealth of its people. The Session was very able. In the year 1873 this church gave to Foreign Missions fourteen hundred and twenty-nine dollars, and liberally to the other boards. Mr. Kelley's ministry was signally blessed, and we are still reaping the fruits of his faithful sowing.

November 21, 1891, a call was issued for Rev. T. S. Armentrout, of New Castle Presbytery, who began preaching January 1, 1892, and was installed the following June.

This church has given three of her noble sons to the ministry of the gospel,—Rev. J. M. Goheen, missionary to India; Rev. J. C. Oliver, of Blairsville Presbytery; and Mr. J. O. C. McCracken, a member of the middle class in Alleghany Seminary. There have been many able and devoted elders in her Session during the century of her history. The Women's Auxiliary Mission Society deserves special commendation. It is now twenty-three years old, and has done much for Christ. In the century past divine grace has here had a fruitful field, in which many saintly characters have ripened for heaven; here many souls have been made white in the blood of the Lamb; many will be able to say in that great day, blessed is this Spruce Creek Church, for here I was born into the kingdom of God. May the breezes of the new century shake out the creases of the old blue banner lifted up here in the name of our God by our ancestors, and long and free may she wave over this valley; in this church may the true doctrine of the gospel ever be expounded to teach our children how to glorify God and to enjoy him forever.

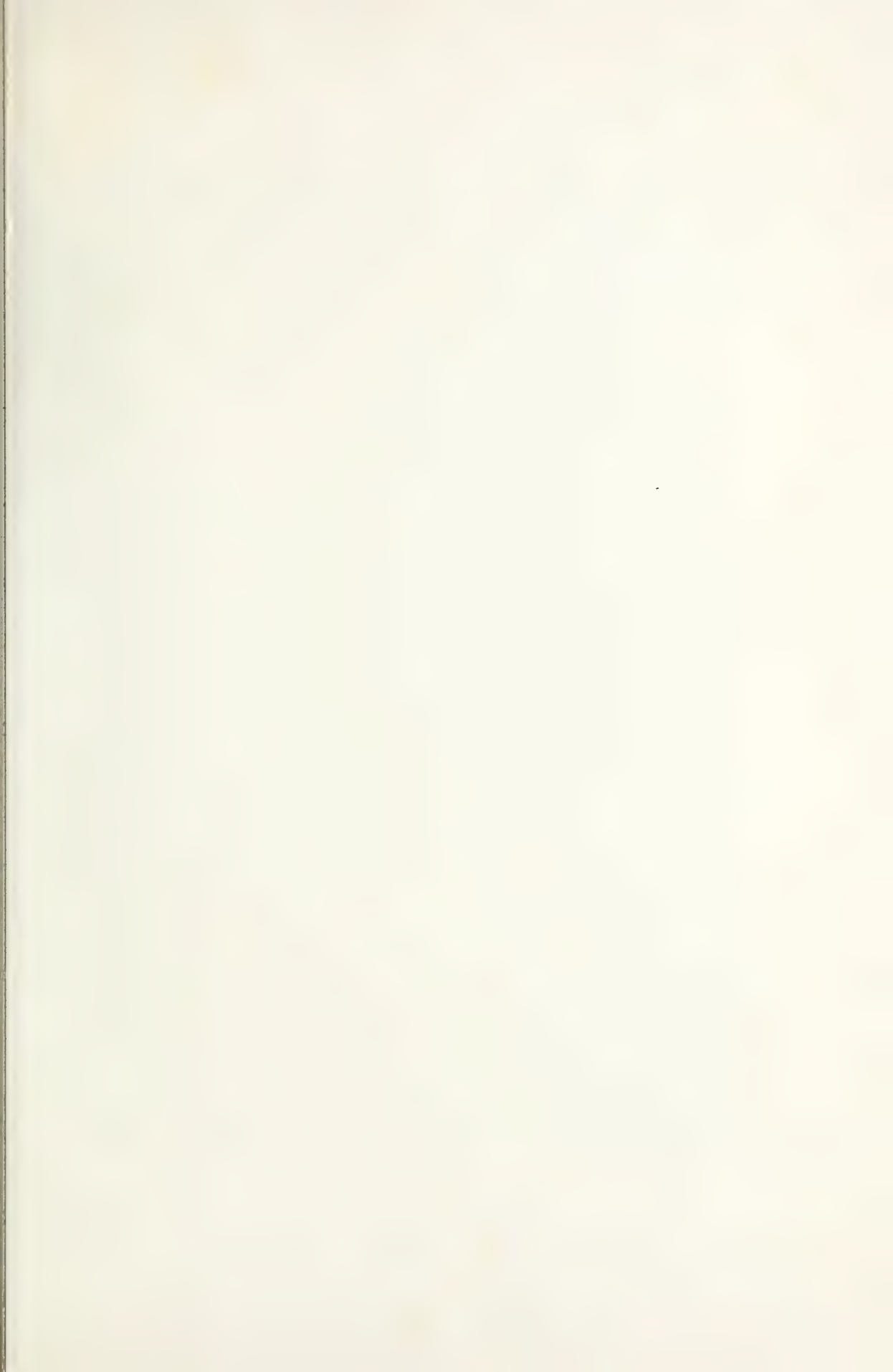
T. S. ARMENTROUT.

STATE COLLEGE.

DURING the years 1885 and 1886, there being at that time neither church nor Sabbath-school in the village of State College, Centre County, Pennsylvania, earnest efforts were made to secure some room in which to hold a Sabbath-school for children who did not attend such services elsewhere. These efforts having failed, a subscription paper was drawn up and circulated, October 21, 1886, for the erection of a building for Sabbath-school and other religious uses, the title to the property to be vested in three trustees, members of the Presbyterian Church. Among those who contributed liberally and afterwards labored earnestly for the advancement of Christian work were some who were not members of the Presbyterian body. About sixteen hundred dollars having been promised, in addition to building-lots valued at five hundred and fifty dollars, the building committee, consisting of John Hamilton, John W. Stuart, and James Y. McKee, who were also the trustees, adopted building plans for the present house of worship, and announced to a meeting of the stockholders in February, 1888, that the building was completed, at a cost of about four thousand dollars when furnished, and would be ready for use during the following month. On a Sabbath in March of that year the house was dedicated, Rev. Joshua D. Russell, of Altoona, preaching the sermon, and Rev. Robert Hamill, D.D., and Rev. George Elliott taking part in other services.

From that time forward the house thus dedicated was occupied every Sabbath by a Sabbath-school service in the morning, and also, when there was not a preaching service in the evening, by an evening prayer-meeting. In May, 1888, the Spring Creek congregation, within whose bounds this movement was, voted to give to the part of the congregation at State College one-half of the preaching service of the pastor, Rev. Robert Hamill, D.D. The Presbyterians worshipping at State College at this time became in many respects a separate organization, raising through their own officers money for congregational and Sabbath-school use, and having weekly preaching, with occasional ministration of the sacraments in their place of worship. On the first Sabbath of August, 1889, there was established in connection with this organization a Young People's Society of Christian Endeavor,—the first in Centre County,—which held weekly meetings thenceforward, and which, as well as the Sabbath-school, proved a valuable helper.

In February, 1890, the Session of the Spring Creek congregation





STATE COLLEGE.

showed its regard for the needs of this section by calling a meeting of the congregation at State College to elect two additional elders resident in that vicinity. James Y. McKee and George C. Butz were chosen at this meeting and later were ordained and installed by Rev. Dr. Hamill, the pastor.

A petition to the Presbytery of Huntingdon for an organization as a congregation was prepared and signed by sixty-two persons, members or supporters, and received the assent of Spring Creek congregation at a meeting held October 6, 1890. This petition was presented to Presbytery at its meeting in Tyrone, October 8, 1890, by a commissioner duly appointed, and was referred to a commission, with power to act. Timely notice having been given, the commission, consisting of Rev. Dr. Hamill, Rev. Dr. Laurie, and James Harris, elder, of Bellefonte, convened at the call of the chairman at State College, December 1, 1890, and organized the State College Presbyterian Church, receiving by certificates fifty-eight persons previously members of Spring Creek congregation. These members elected as their ruling elders John Hamilton, James Y. McKee, and George C. Butz, who, having previously been elders in the Spring Creek congregation, were at once installed. The work of the commission being completed, a congregational meeting was held, and John Hamilton, John W. Stuart, and James H. Holmes were chosen trustees to manage the secular concerns of the church.

Dr. Hamill, who was pastor of the Spring Creek congregation for an uninterrupted period of forty-five years, tendered his resignation, owing to his failing health, and declared the pulpits of the now two congregations vacant on November 9, 1890. From this time until February, 1892, preaching was conducted at short intervals by supplies appointed by a committee of Presbytery. On December 24, 1891, the congregation suffered the loss of a wise counsellor and a faithful member in the death of one of its elders, James Y. McKee. He was a devout Christian and an active Presbyterian.

At a congregational meeting held January 19, 1892, for the purpose of choosing a pastor, a unanimous call was extended to Rev. James Heaney, who was simultaneously chosen by the Spring Creek congregation to be their pastor also. The call was accepted, and regular preaching services, once each Sabbath, were again established. Rev. James Heaney continued to minister to this people until May 1, 1895. During this time the membership of the church steadily increased, and the last of the indebtedness incurred in building and furnishing the house of worship was removed.

An active Ladies' Missionary Society is one of the working forces of the church, doing good service at home and abroad. The Christian Endeavor Society has trained many timid members, who have developed into active Christians, doing very efficient service, and has been a home for many students of the State College who were members of Christian Endeavor Societies in various parts of the State of Pennsylvania.

GEORGE C. BUTZ.

TYRONE.

THE first Presbyterian services were held by Rev. Daniel L. Hughes, pastor of Spruce Creek First and Sinking Valley Churches, at long but stated intervals, in the school building on Spring Street, later known as the Caldwell building. Then came the petition asking Presbytery to organize a Presbyterian Church here. The request was granted,—with grave fears, however, of its advisability,—and Revs. John Elliott, O. O. McClean, and A. B. Clarke, with Elders Jonathan Hamilton and David G. Hunter, were appointed a committee to organize a church, if the way be clear. This was at the meeting of Presbytery in Sinking Valley, October 7, 1856.

April 7, 1857, Revs. O. O. McClean and John Elliott, members of that committee, met at Tyrone, Pennsylvania, and held divine service. Rev. O. O. McClean preached from 1 Cor. ii. 2: "For I determined not to know anything among you save Jesus Christ and him crucified." Adam Leffard, Mary Leffard, Joseph Hagerty, John H. Patterson, Selina G. Thomas, Elizabeth Jones, Sarah Gingerich, Keziah Donnelly, Sarah Crowther, Emily Crowther, and Margaret Peightel were among the first members. Adam Leffard and Joseph Hagerty were chosen, ordained, and installed as elders of this church.

This service was held in the United Brethren church in this place, and all other services as well, till the lecture-room of our church, then in course of erection, was ready for use, Rev. John Elliott, Presbyterial missionary, preaching and superintending the new church building, with Samuel McCamant, John H. Patterson, J. D. Bell, and Joseph Hagerty as a building committee. The church was built at a cost of three thousand five hundred dollars. The little band having done their utmost in paying for this building, the Presbytery authorized Mr. Elliott to raise such amounts from the churches as would enable the Presbytery to





TYRONE PASTORS.

REV. WILLIAM A. HOOPER.

REV. J. H. BARNARD, D.D.

REV. JOHN H. CLARKE.

REV. SAMUEL M. MOORE, D.D.

REV. JOHN R. DAVIES, D.D.

REV. HARVEY GRÆME FURBAY, PH.D.

recommend the church to the Board of Church Extension for an amount which would pay off the entire debt. This was done. The lot having been donated for the use of the Presbyterian Church, and the building being finished, Presbytery appointed John Scott, Esq., of Huntingdon, to draw up papers which would give the property into the hands of J. M. Harper, Adam Leffard, John Owens, L. G. Grier, and W. H. Robertson, as trustees to hold it for the Presbytery, so that, in the event of failure to build up a congregation, Presbytery might hold the property, for the purposes named, till such time as a Presbyterian congregation could be built up in Tyrone.

In the fall of 1857 Mr. Elliott accepted calls from the churches of Spruce Creek and Sinking Valley, declining the calls to Birmingham and Tyrone, very much to their discouragement.

May 6, 1858, Rev. A. P. Happer, M.D., a missionary from China, took charge of the churches of Tyrone and Birmingham as a stated supply for one year, while he sought recuperation and rest in this country. It was a year of great blessing. An election for one elder and three deacons was held August 14, 1858, resulting in the choice of Dr. William Campbell as elder, and A. A. Campbell, Samuel McCamant, and J. H. Patterson as deacons.

Rev. G. W. Thompson, of Tuscarora Valley, held a series of meetings here in the fall of 1858. He was an able and faithful preacher of the word. Only a small result was apparent at the time, but the savor of it remains, and these meetings are often referred to as seasons of much good to the membership of the church.

February 28, 1859, H. A. Campbell was elected, ordained, and installed an elder in this church. Rev. David Sterrett, of Carlisle, a member of this Presbytery, supplied Birmingham and Tyrone from May, 1859, to May, 1860.

The churches of Birmingham, Tyrone, and Logan's Valley called J. H. Barnard, a licentiate of the Presbytery, which call being accepted, Presbytery ordained and installed him as pastor June 12, 1860. This pastorate lasted till the following December, when Mr. Barnard accepted a call to become co-pastor with the venerable Dr. James Linn, of Bellefonte, Pennsylvania.

Within a few months Mr. W. A. Hooper, a licentiate of Miami Presbytery, was called; the call having been accepted, he was ordained and installed as pastor November 27, 1861. June 21, 1862, Mr. John H. Patterson was elected, ordained, and installed an elder in this church.

Mrs. Samuel Jones acted for a time as sexton, making fires, ringing the bell, etc. Mr. Nivling and she vied with each other in this good work. Then the members of Session took the work among themselves. From that time various sextons took charge; then the deacons took personal charge; then again we had regular sextons.

Rev. John H. Clarke, of the Presbytery of Carlisle, served the united churches of Birmingham and Tyrone, as stated supply, from October, 1864. His impaired health and his other engagements forbade his accepting calls to these churches at this time.

In September, 1865, Mr. Adam Leffard, an elder in this church, was dismissed to McVeytown. September 23, 1865, W. H. Robertson was elected an elder, and inducted into office in the usual form. S. W. Barr was chosen clerk of the Session.

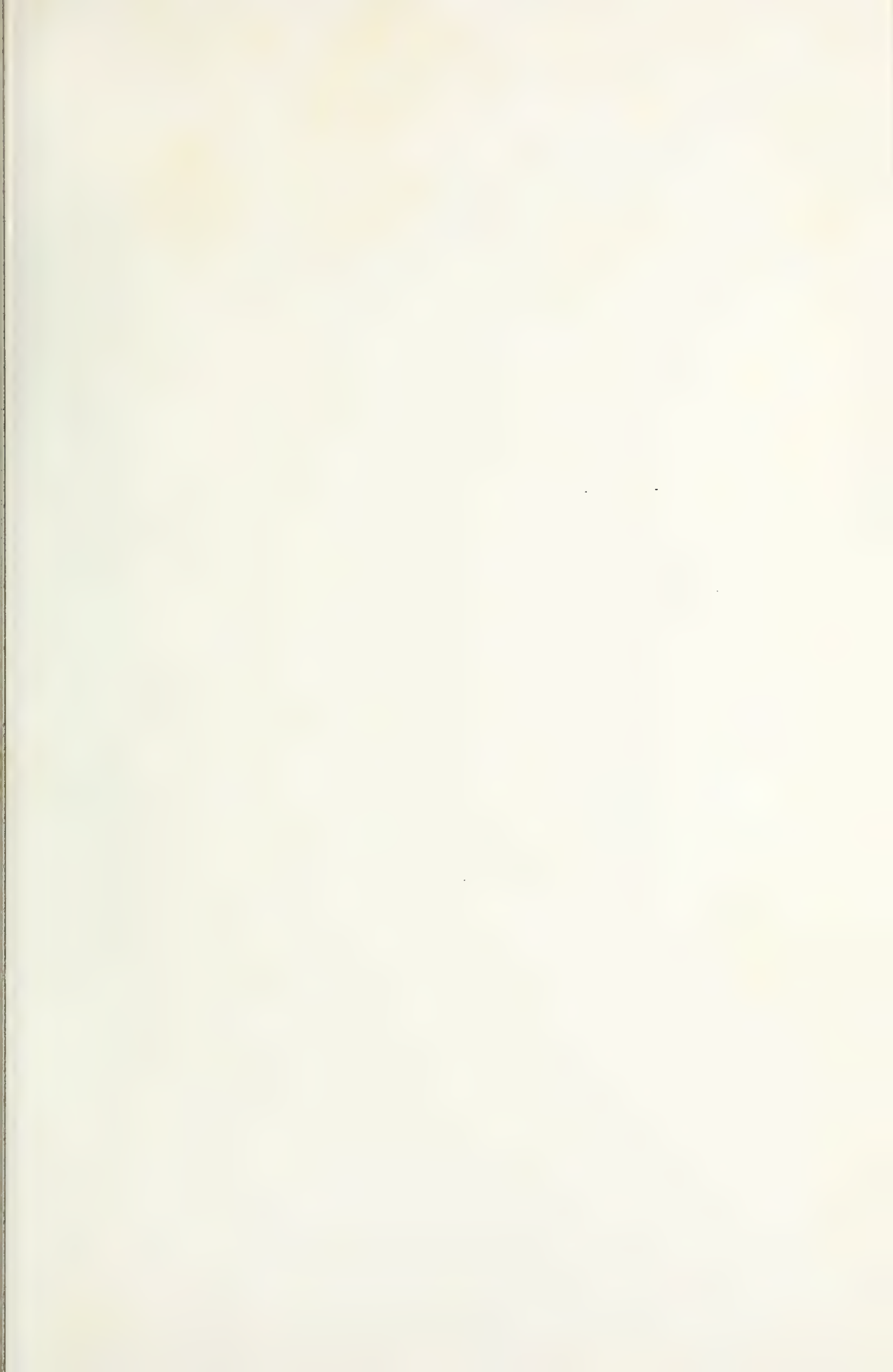
The church was dedicated to the service of Almighty God, about this time, by Rev. Robert Hamill, D.D.

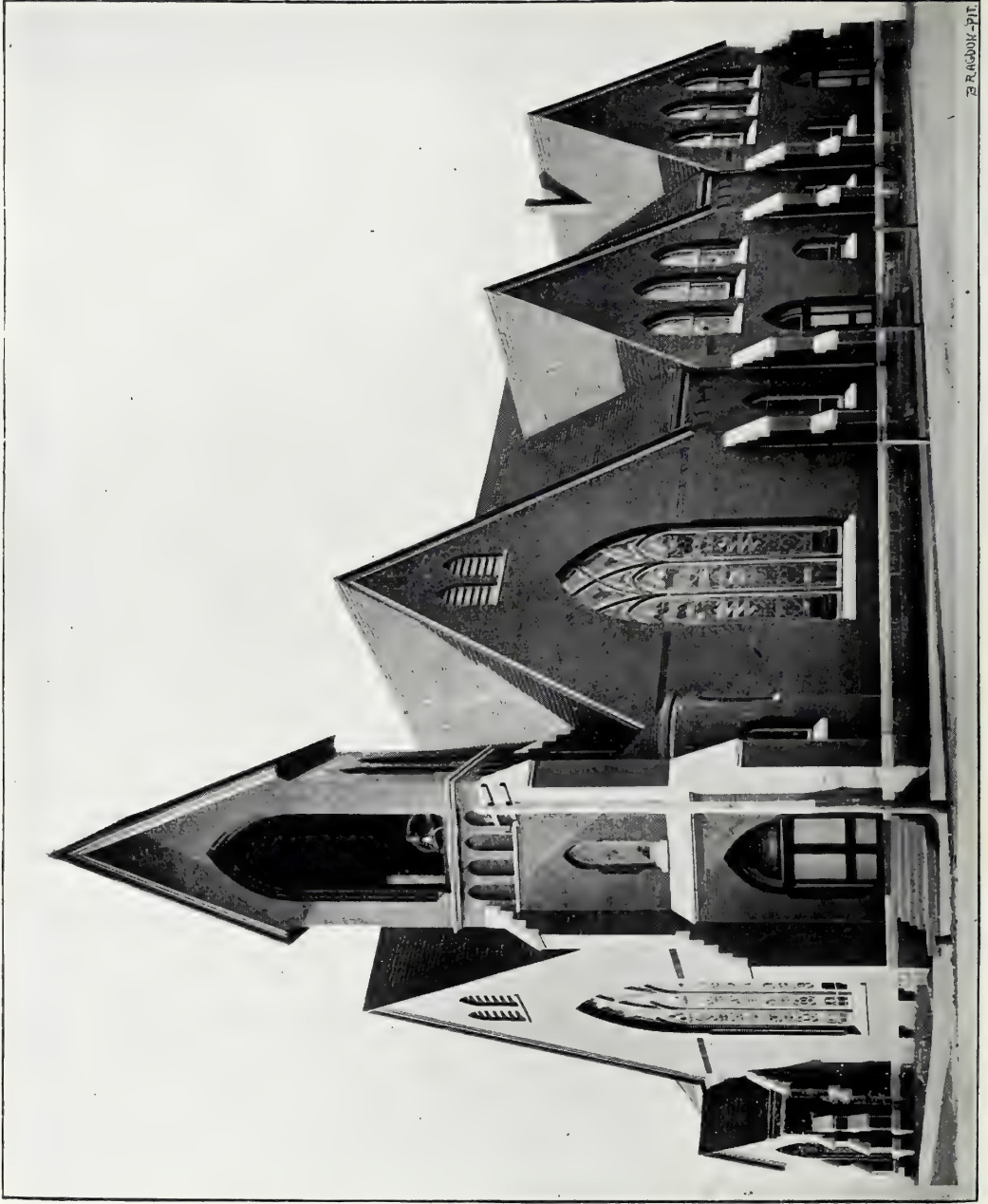
A call for the pastoral labors of Rev. J. H. Clarke was received from the church of Birmingham (Rev. Orr Lawson, moderator), and by permission of the Presbytery (which met at Bell's Mills) he held this call under advisement till the next meeting of Presbytery. In the spring of 1867 Mr. Clarke also received a call from the church of Tyrone, which he accepted. The call was moderated by Rev. William Prideaux. Mr. Clarke was duly installed as pastor, Rev. R. M. Wallace presiding and proposing the constitutional questions, Rev. Orr Lawson preaching the sermon, Rev. S. S. Orris delivering the charge to the pastor, and Rev. D. H. Barron the charge to the people. Then for the first time Tyrone stood alone as a pastoral charge.

When the church was built it was called "John Elliott's folly," and when Brother Clarke was called here he was asked by some if he "expected the ravens to feed him." There still lingered the feeling that the church would fail. If it was not killed, it was not for want of discouragements: the race of Sanballats and Tobiahs evidently was not extinct.

The congregation did nobly. Mr. Clarke was a man of great culture, and brought to his work a wise head and a consecrated heart. He was a wise leader, had quick perception of what was fitting, and unerringly did it. During his labors here as stated supply and pastor twenty-seven were added on examination and forty-four by certificate. There were five adult baptisms and twenty-eight infant baptisms.

In the Birmingham field he had much more abundant results to his ministry. In the midst of much discomfort and discouragement he





TYRONE.

labored; the church grew much and was strengthened. A fine preacher, with a character not gilded but golden, the Lord blessed him in his work. His health failed him, and he went to the Northwest to visit his brother, hoping to be benefited by the climate. During his absence Presbytery supplied the pulpit three Sabbaths out of four, Rev. Samuel Lawrence supplying it the remainder of the time. Mr. Clarke handed in his resignation to Session, asking the congregation to join with him in seeking a dissolution of the pastoral relation. With extreme reluctance this was done, and the relation was dissolved in the spring of 1870.

The above is very largely a transcription of the historical sermon that was preached by Dr. Moore November 6, 1881.

Rev. S. M. Moore, D.D., received a call from this church in October, 1870, accepted it, and was installed on the 6th of December. He came to Tyrone from Alexandria. The Alexandria Church consisted of two hundred and fifty members, the Tyrone Church of seventy-eight, and there was a corresponding sacrifice in a financial point of view. Dr. Moore occupied this pulpit and continued to minister unto this church until the first day of May, 1887, when, owing to ill health, he was obliged to leave the pulpit, and on that day preached his final sermon. From the time of his resignation until the day of his death, October 14, 1895, he was an invalid.

Dr. Moore was the son of the Rev. Joshua Moore, who died while he was pastor of the East Kishacoquillas Presbyterian Church, in April, 1854, at the age of fifty-five years. Dr. Moore was born the 15th of September, 1837. He was prepared for college at the Tuscarora Academy, and was graduated by Lafayette College. His theological studies were pursued at Princeton Seminary. He was married to Miss Sarah P. Johnson, of Lewistown, November 27, 1859. He was buried October 17, 1895, at Tyrone. During his pastorate of sixteen years there were received into this church on profession of faith three hundred and thirty-seven, on certificate two hundred and twenty, making a total of five hundred and fifty-seven, increasing the membership from seventy-eight to three hundred and twenty-three. Under his ministry the church had a special outpouring of the Holy Spirit, and large accessions were had in the years of 1871, 1872, 1874, and 1881.

Rev. John R. Davies, D.D., was installed pastor of this church in November, 1887, and continued to be its pastor until February, 1893. Dr. Davies is a graduate of Lafayette College and of Princeton Seminary. During his pastorate one hundred and ninety-two persons were added

to the church on examination, and one hundred and forty-six on certificate, making a total of three hundred and thirty-eight. This increased the membership of the church from three hundred and twenty-three to five hundred and three.

Rev. Harvey Graeme Furbay, Ph.D., was installed pastor here April 27, 1893. During his administration there have been received to date into the fellowship of this church by examination ninety-three, by certificate eighty-six, making a total of one hundred and seventy-nine, increasing the membership from five hundred and three to six hundred and forty-five. Mr. Furbay was born at Harrisville, Ohio, April 27, 1866. He graduated from Franklin College in 1888, from the Western Theological Seminary in 1891; was licensed by the Presbytery of St. Clairsville, and ordained by the Presbytery of Clarion, April 28, 1891.*

This congregation continued to worship in the building already referred to until the new one was erected and dedicated in 1882. The building committee consisted of S. S. Blair, chairman; C. J. Kegel, secretary; Colonel S. McCamant, Theodore Shirk, John F. Wilson, General R. A. McCoy, R. G. McLanathan, James A. Crawford, A. J. Whitney, and J. F. Rung.

The church building was of machine-made brick, and was sixty by eighty-five feet. The main audience-room was fifty-four by fifty-four, the lecture-room twenty-four by thirty-two, the study eighteen by twenty-four, and the parlor eighteen by twenty-four. It would seat comfortably eight hundred and twenty-five people. It cost eighteen thousand dollars. It was dedicated Sunday, March 18, 1882. The dedication sermon was preached by the Rev. W. C. Cattall, D.D., LL.D., president of Lafayette College. His text was, "And it came to pass, from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house and in the field" (Genesis xxxix. 5). The dedication prayer was made by Dr. Moore. In order to dedicate the house free of debt, nine thousand three hundred and thirty-three dollars were raised on the day of dedication.

This building was enlarged in the year 1891. The committee that had it in charge was S. S. Blair, chairman; A. G. Morris, Colonel S. Mc-

* Dr. Furbay was married, June 5, 1890, to Miss Blanche Campbell, daughter of Rev. R. G. Campbell, D.D., Professor of Greek in Franklin College. Mrs. Furbay died April 4, 1896. Dr. Furbay received a call to the Oxford Presbyterian Church of Philadelphia, April 15, 1896, which he accepted.





TYRONE. ELDERS.

Camant, General R. A. McCoy, R. G. McLanahan, John A. Nivling, J. L. Porter, C. O. Templeton, and R. S. Seeds. The addition extended the church in length to one hundred and twenty feet, enlarging the Sunday-school room, and making an infant-room above, class-rooms, etc. This cost thirteen thousand dollars.

The reopening and rededication occurred October 25, 1891. Rev. R. F. Sample, D.D., pastor of the Westminster Presbyterian Church in New York City, preached the sermon. His text was Acts v. 8.

The real estate on which this building stands, together with the manse, is worth about eleven thousand dollars. Isaac Pursell was the architect of the original church and of the addition.

In 1894 a new manse was erected, the old one being one of the oldest houses in town. The committee having this in charge was Theodore Shirk, chairman; Dr. W. L. Lowrie, Joseph K. Cass, A. G. Morris, John F. Wilson, J. W. Moore, and A. M. LaPorte. The manse is a brick building with all modern improvements and conveniences, and cost about five thousand two hundred dollars. The total cost of the property as it now stands is about forty-eight thousand dollars.

Since 1871 this congregation has contributed for church support over one hundred and fifteen thousand dollars.

The following is a list of the elders, deacons, and trustees who have served this church:

ELDERS.

The elders, together with the date of ordination, installation, dismissal, or death, are as follows:

Adam Leffard was ordained April 7, 1857, and served until November 4, 1865. Joseph Hagerty, ordained and installed at the same time, was active in this capacity until his death, which was in a railroad accident, April or May, 1868.

William Campbell, M.D., was inducted into this office, by ordination, August 29, 1858, but was soon after dismissed to Moshannon.

The next was Hugh A. Campbell, who served from February 28, 1859, until he was dismissed to Spring Creek.

There is no record of John H. Patterson's ordination, but it evidently occurred at a later date than the above. He served until his death in March, 1864.

William H. Robertson had been an elder previous to his coming to this place, and was installed September, 1865, holding the office until June 23, 1867.

Samuel W. Barr, the present clerk, was ordained and installed September 29, 1867; and at the same time, John M. Harper, who died July 19, 1887, and William H. H. Nivling, who was dismissed to Bellefonte October 13, 1887.

As the present Session is constituted, Colonel Samuel McCamant is next in order as to length of service, having been ordained February, 1871. At the same time John Gemmill was inducted into this office, and served until his death in July, 1876.

C. J. Kegel was ordained December 9, 1877, and dismissed to a Philadelphia church, April 25, 1890. James A. Crawford at the same time was ordained, and served until his dismissal to the Methodist Episcopal Church at Coalport, January 20, 1885.

Rowan Clarke, M.D., was installed, having served in this capacity in the Logan's Valley Church. Dr. Clarke died in April, 1896.

Samuel S. Blair and John F. Wilson were ordained November 11, 1883, and continue to serve this church at the present time.

Chambers O. Templeton, Esq., and J. Calvin Goheen, a brother of J. Milligan Goheen, a missionary in India at Kolapur, being at the present time members of the Session, were ordained and installed March 22, 1891. At the same time William C. Laird was installed, and served until he was dismissed to Port Royal, July 5, 1895.

On December 8, 1895, J. Walter Moore, son of the former pastor, the late Rev. Samuel M. Moore, D.D., was ordained and installed as an elder.

This constitutes the list of elders who have served in this congregation from its organization.

DEACONS.

The first deacons ordained were Hugh A. Campbell, Colonel Samuel McCamant, John H. Patterson, August 29, 1858. Mr. Campbell was dismissed to Spring Creek Church, and Mr. McCamant ceased to act as a deacon when he was elected sheriff of Blair County, and dismissed to Hollidaysburg, December, 1861. Mr. Patterson continued in office until his death in March, 1864.

The next ordination was in February, 1871, when Jacob J. Russell, Joseph Battin, C. J. Kegel, and Samuel H. Cree were inducted into office. Mr. Russell was dismissed to Derry, Pennsylvania, July 4, 1880. Joseph Battin died April 26, 1887. Mr. Kegel, as above noted, was ordained an elder December 9, 1877. Samuel H. Cree, while holding his membership in this church, has ceased to act in this capacity, having removed to Roaring Springs, Pennsylvania, where he now resides.





TYRONE. THE MANSE.

Michael Hamer, who is at present a deacon, and James A. Crawford, who was ordained an elder December 9, 1887, were ordained to this office October 3, 1875.

Robert M. Bailey, at the present time president of the Central Pennsylvania Telephone Company, and John F. Wilson, now an elder, together with Robert G. McLanahan, who is at present serving the church in this capacity, were ordained and installed December 9, 1877. Mr. Bailey removed from this place, and was dismissed to Milton, Pennsylvania, June 5, 1883.

William O. Myers, who at present holds the office, and Dr. J. C. M. Hamilton, who was dismissed to Beaver Falls, Pennsylvania, March 30, 1895, were ordained and installed December 5, 1880.

Herndon M. Myers, dismissed to Duluth, Minnesota, August 3, 1887, C. B. Bowles, at present residing in Philadelphia, Charles A. Study, who died August 17, 1891, and William T. Cannan, who is at the present time one of the members of this board and superintendent of the Sunday-school, were ordained and installed November 11, 1883.

J. Walter Moore, recently ordained an elder, and Adolphus M. LaPorte, serving in this capacity at this date, were ordained and installed March 22, 1891.

Harry L. Hesser and J. H. Grazier were inducted into this office, by ordination, December 8, 1895.

TRUSTEES.

Samuel Jones, Esq., the date of whose election is not known, he evidently having been elected at the organization of the church, served until the time of his death, July 31, 1894.

Colonel Samuel McCamant was elected April 11, 1869, and served until April 3, 1895.

General Robert A. McCoy, who died in September, 1893, Alexander G. Morris, John C. Ewing, and William T. Cannan, were elected May 26, 1890.

This church had not been incorporated. Through the activity of Dr. Furbay a charter was taken out in 1895, under which a system of by-laws was adopted which required the election of five trustees annually, together with a board of auditors and independent officers of the congregation, consisting of the president, secretary, and treasurer. The first election under this charter was held April 3, 1895, and resulted in the choice of John C. Ewing, Charles A. Morris, Daniel D. Stine, J. W.

Fisher, and Joseph K. Cass as trustees. This board was organized with Charles A. Morris as president and D. D. Stine as secretary. The officers of the congregation were S. S. Blair, chairman, William C. Barr, secretary, and Mark G. Crawford, treasurer.

This church is well organized, the organization, as it exists at present, being largely due to the work of Dr. Moore and Dr. Davies. There are a number of Mission Bands, a Ladies' Aid Society, a Young Ladies' Aid Society, a Women's Home and a Women's Foreign Missionary Society. These are valuable to the local organization and to the church at large.

It is not necessary here to refer to the Young People's Society of Christian Endeavor and the Sunday-school, because of the full report that is given in another place in this volume. The Sunday-school educated and now supports a missionary in the mission in which Rev. J. Milligan Goheen is located. The name of this native is Vitto. The church takes considerable pride in this missionary work. The spirit of the church is intensely missionary. It is connected by bonds of blood or affection with almost every foreign field of our church.

Another interesting fact in connection with this church is that the Christian Endeavor Society issues weekly (since January, 1895), ten months in the year, a local church paper of twelve columns. This is valuable in enabling the pastor to reach the congregation every Saturday morning with regular announcements, and also the needs of the various benevolent agencies of the church. The name of the paper is "The Tyrone Endeavorer."

In October, 1894, this church entertained the Synod of Pennsylvania, and points back to that event with pride, inasmuch as the stated clerk, who had served the Synod for many years, publicly stated that never in his remembrance had the Synod received such accommodations and courtesies as at this meeting at Tyrone, the arrangements for their comfort, in his judgment, being almost perfect.

S. W. BARR.

UPPER TUSCARORA.

THIS church was organized by the Carlisle Presbytery, but there is no record of the date.

The first pastor was Rev. McIlwain, who served the church for about eight years. After his removal the church was vacant for about twenty years.

The second pastor was Rev. George Gray. His pastorate continued for twenty years.

Rev. J. Y. McGines then supplied the church for eighteen months, and after him came Rev. J. B. Adams as a supply, from October, 1851, until April, 1853.

The third regular pastor was the Rev. William S. Morrison, who was installed August 26, 1853; resigned June, 1857, on account of bad health.

The fourth pastor, Rev. G. Van Artsdijn, supplied the church for one year, and was installed pastor in 1860. No date of his resignation.

Rev. M. Lewis McCune was a supply from 1865 till April, 1867.

The fifth regular pastor was Rev. J. E. Kerns, installed March 2, 1868, resigned November, 1879. After this the church was supplied by Rev. Arthur for a short time.

The sixth pastorate, that of Rev. L. L. Houghanout, extended from September, 1884, to December, 1889.

The seventh and present pastorate, that of Rev. John F. Diener, began October 1, 1890. He was installed pastor over this church in November of the same year, also over the churches of Shade Gap and Peru.

The present membership of the Upper Tuscarora Church is one hundred and twenty; of the Shade Gap Church, one hundred and forty-five; of the Peru Church, fifty.

During the present pastorate one hundred and two persons have thus far been received into full membership in these churches.

Names of elders, in the order of service, in the Upper Tuscarora Church: Thomas Morrow, Nicholas Goshorn, James Neely, James Wallace, Richard Morrow, Adam Seibert, John Woodside, James Louthers, John McConnell, Robert Wallace, Samuel Campbell, Rowland A. Brown, Alexander Carron Blair, John Montgomery, John Blair Morrow, John Moody Morrison, M.D., E. Montgomery, James Coulter, James G. McClure, David L. McDonald, M.D., Henry L. Book, John McConnell Blair, James Lauthers.

Under the present pastorate the Upper Tuscarora Church has undergone extensive repairs, costing over six hundred dollars, and the parsonage has also been very greatly improved.

JOHN F. DIENER.

WATERSIDE.

A COMMITTEE of the Presbytery of Huntingdon, consisting of Rev. Messrs. D. H. Barron, of Hollidaysburg, Henderson, of Bedford, and Rev. McNinch, of Schellsburg, having been appointed to organize a church at Waterside, met, with the exception of Rev. Henderson, at the church, November 9, 1880, and, after a sermon by the chairman, received certificates of admission from eighteen members of the Yellow Creek Church, which being found in order, they were received as members of the church to be organized. Mr. James B. Butts and Mr. J. H. Hartman were elected ruling elders, and Messrs. James E. Noble, Thomas Border, and D. B. Kochenderfer were elected deacons. Mr. Hartman was ordained a ruling elder, and Messrs. Border and Kochenderfer were ordained as deacons, by prayer and the laying-on of hands, and all the above officers-elect were then installed. Services were held in the evening, and a sermon was preached by Rev. McNinch.

John C. Wilhelm, stated supply, of Saxton and Yellow Creek Churches, included with Waterside in one charge.

Stated supplies since its organization have been Rev. Harvey Shaw, Rev. Harvey Sanson, Rev. William Prideaux, Rev. J. R. Sanson, and Rev. William Prideaux.

J. H. HARTMAN.

WEST KISHACOQUILLAS.

It is impossible to give the date of organization of West Kishacoquillas Church, if it had a formal one. Land in the Kishacoquillas Valley was surveyed in 1755, but, owing to the French War and the raids of the Indians, permanent settlements were few until 1775. In that year Rev. Philip V. Fithian visited the valley and preached twice in West Kishacoquillas, in a barn of Robert Brotherton, on August 20, for which service John McDowell gave him twenty shillings.

For a period of eight years there is no other mention of preaching in the valley, but a call—bearing date March 15, 1783, and still preserved, with the names of sixty-nine members of the two congregations of East and West Kishacoquillas—for the pastoral services of the Rev. James Johnston makes it clear that at that time two strong congregations were already organized and were provided with places of worship. The Rev. Johnston accepted this call, his services being equally divided between

the two congregations. He was installed as pastor August 19, 1784, in which relation he served until June 22, 1796, at which time at the meeting of Presbytery he requested leave to resign his charge. That body, however, withheld its decision until the fall meeting of Presbytery, October 5, 1796. Meanwhile the membership of both congregations opposed his resignation by presenting to Presbytery a petition signed by a majority of the members asking that body to acquiesce in their desires. But, on account of his much-impaired health, Presbytery deemed it wise and proper to grant his request.

From this date the two congregations seem to have been furnished with supplies for fourteen years,—*i.e.*, until 1810, in which year we find a call presented for the pastoral services of the Rev. William Kennedy. He accepted a call from Lewistown and the West Kishacoquillas Churches, Lewistown calling him for two-thirds and West Kishacoquillas for one-third of his time. He was ordained and installed at Lewistown October 3, 1810, over both churches, at a salary of four hundred and eighty dollars, to be paid in proportion to the services rendered each, the Rev. John B. Patterson preaching the sermon and Rev. William Stuart presiding and delivering the charge. He remained pastor of these congregations until the 1st of October, 1822, when he was, at his own request, released to the Presbytery of Erie.

From 1822 to 1827 the West Kishacoquillas congregation depended upon supplies, but we find from Sessional records that, at a meeting of the Session, consisting of John Wilson, Esq., John Gettys, William Hazlett, James Wilson, and Jesse Adams, Rev. John Hutchison, moderating, on April 10, 1827, West Kishacoquillas congregation commissioned Mr. James Wilson, a ruling elder, to prosecute a call sent by it for the ministerial services of Rev. James Williamson; but, for some reason not given, the call was not accepted. However, at the fall meeting of Presbytery held at Sinking Valley Church on Wednesday, October 10, 1827, Mr. James Wilson was sent to present Presbytery with a call for the Rev. James H. Stuart. This call was accepted, and Mr. Stuart became the pastor, October 26, of both the East and West Kishacoquillas Churches. In these congregations he labored until disqualified by the ravages of disease, from which he died, February 27, 1829; he was interred in the cemetery of East Kishacoquillas.

After the death of Mr. Stuart the church depended upon supplies until October, 1830, at which time, at the fall meeting of Presbytery, a united call was presented for the ministerial services of Rev. William

Annan; this call being accepted, he was installed as pastor in connection with Little Valley Church November 24, 1830. The church flourished under his ministry until the fall meeting of Presbytery, 1835, when so many of the pastors were released from their charges in this Presbytery. Among those was the acceptance of Rev. William Annan's resignation in addition to three other ministers; thus six churches and one missionary district were left vacant.

One matter particularly discouraging at this time to pastor and Session was the frequent reprimanding by the Session of some members of the church for attending public dances and other worldly amusements, contrary to the rules and discipline of the church. So aggravated had this practice grown that the Session were obliged to apply to Presbytery for its approval or disapproval of its actions in the matter. While Presbytery fully endorsed the course of the Session in its efforts to suppress this evil in its midst, yet not a few suffered suspension rather than submit to the rule and discipline of the church, and in one or two instances members presented themselves to Presbytery in the hope that that body would justify them in their course of conduct, and allow them to remain as communicant members and permit them to indulge in the practice for which the Session had cited them to appear. The non-attendance of members was also viewed by the Session as a sufficient reason for dismissal unless good and sufficient cause were given for the same; a few suffered suspension rather than submit to the demands of the church, although the members violating were in every instance dealt with in the most affectionate and Christian-like manner.

We find that at a meeting of Session on May 23, 1836, Rev. James S. Woods moderated. This is the only record from the year 1835, at which time the charge was declared vacant, until we find a call presented at the stated spring meeting of Presbytery, April 4, 1837, from the churches of West Kishacoquillas and Little Valley, for the pastoral services of Rev. Moses Floyd, who was then a licentiate of the Presbytery of Philadelphia. This call was accepted by him, and he was ordained and installed at an adjourned meeting of Presbytery held at Little Valley Church June 14, 1837. Rev. Mr. Floyd served as pastor of West Kishacoquillas until February 24, 1844, when he resigned.

After Mr. Floyd's resignation the pulpit was supplied by the following ministers: several appointments during 1844 by Rev. Samuel N. Howell; November 4, 1844, by Rev. J. Peebles; January 5 and June 1, 1845, Rev. Joshua Moore; November 13, 1845, Rev. D. L. Hughes. At

a congregational meeting held January 1, 1846, a unanimous call was presented to Rev. Samuel H. McDonald for the whole of his services, two-thirds of his time to be devoted to the lower or brick church congregation and one-third to the upper or Allensville congregation. This call was accepted, and he entered upon his duties as pastor January 30, 1846. According to Sessional record, Rev. McDonald served as pastor of the two congregations, but on December 29, 1855, resigned.

Again on June 8, 1856, we find the Rev. Moses Floyd acting as moderator of Session, and at various dates filling appointments at both places of worship, up to and including April 12, 1857. At a meeting of the Session August 29, 1857, we find the Rev. Ross Stephenson presiding. No further information can be obtained until June 19, 1858, at which time we find a call presented for the pastoral services of Rev. James Williamson. The call was accepted October 2, 1858, and he was installed December 14, 1858, and was released at the fall meeting of Presbytery, October 2, 1860.

On December 29, 1860, at an adjourned meeting of Presbytery, a call was presented for the pastoral services of Rev. Robert B. Moore, formerly of Red Stone Presbytery. The call was accepted, and he was ordained and installed December 27, 1860. After serving these two churches as pastor he resigned, and the relation was dissolved May 26, 1867.

At an adjourned meeting of Presbytery we find a call presented for the ministerial services of Rev. R. M. Campbell. This call being accepted, he assumed the duties of pastor, was installed and ordained June 11, 1867, and, after a long and faithful pastorate, resigned June 11, 1886.

From this date the pulpit at both places of worship was filled by several ministers called as candidates, embracing the period from April 16, 1887, to June 23, 1888, at which time the name of the Rev. Sylvester S. Bergen appears upon the Sessional record. However, the call for his services as pastor dates from May 15, 1888. Rev. Mr. Bergen is at this date, November 29, 1895, pastor, having in his ministry in this field of labor been faithful to all, as well as instrumental in building up the membership, both in the Allensville and the Belleville congregations.

The following list comprises the names of all who have served as elders from the year 1820: John Wilson, Sr., John Gettys, William Hazlett, James Wilson, Jesse Adams, Samuel Taylor, Samuel Barr, Isaac Armstrong, John Fleming, William P. Maclay, John R. McCarthey, John Wilson, Jr., Joseph Campbell, Jr. (who, in the twenty-eighth year of

his age, was elected and installed as an elder of the West Kishacoquillas Church November 27, 1845, and served until his death, October 6, 1894, almost forty-nine years), James B. Cook, J. Oliver Campbell, James M. Lashell, Robert P. Maclay, John Huey, Robert K. Allison, John W. Wilson, William Huey, William H. Glass, John M. Fleming, William M. Gibboney, A. Clay Henderson, Robert T. Fleming, Joseph N. Hamilton, and John Knepp. The following are now acting as ruling elders: John W. Wilson, John M. Fleming, A. Clay Henderson, Robert T. Fleming, and William M. Gibboney, of the Belleville Church; and William Huey, William H. Glass, Joseph N. Hamilton, and John Knepp, of Allensville Church.

The following persons who were members of this church have entered the ministry: Samuel Wilson, D.D., son of John Wilson, Sr., and one of the first elders; John W. Hazlett and Silas Hazlett, grandsons of William Hazlett, one of the first elders; Robert Fleming Wilson and Miles Cooper Wilson, sons of George Wilson and grandsons of the same elder; Joseph Henderson Fleming, son of James Fleming, and James Martin Wilson, son of Henry S. Wilson, and great-grandson of Elder Wilson, a brother of Robert Fleming Wilson, who had the ministry in view, but died when acquiring his education; Robert L. Campbell, son of Joseph Campbell, Jr., an elder.

After worshipping for a time at the house of the Brothertons, who resided just opposite the present cemetery, nearly midway between Belleville and Allensville, the congregation held services in a tent until 1800, in which year a log church was built and used until 1826, when, possibly upon the same site, a one-story brick church was erected. This was used until the year 1860, when it was decided to erect a substantial two-story brick church at Belleville. This edifice still stands, and is at the present time used regularly for worship. About the same time the congregation built a substantial parsonage, containing eight rooms, where the present pastor (Rev. S. S. Bergen) now resides.

In 1833-34 a frame church building was erected in Allensville. Services were held here with more or less regularity until a new one-story brick church was built in the year 1862, upon its present site.

WILLIAM M. GIBBONEY.



MIFFLIN. PASTORS.

WESTMINSTER—MIFFLINTOWN.

As early as 1758, immediately after the surrender of Fort Duquesne, many persons in the eastern part of Pennsylvania began to emigrate westward. They were generally Presbyterians from the North of Ireland originally, and many of those who came out from Cumberland County settled in what is now known as Juniata County, in the Lost Creek and Tuscarora Valley. These Presbyterians would not be long in their new home until they would assemble together for the public worship of God.

About 1760 the congregation originally known as Cedar Spring, later as Mifflintown and Lost Creek, now as Westminster, sent James Purdy and James Patterson to Philadelphia to procure a warrant from the Proprietary Government for two hundred acres of land for a Presbyterian "meeting-house." This land was located about three miles from what is now Mifflintown, and here was erected their first house of worship. It was a log building, and was reared by the early settlers of the valley amidst difficulties and dangers of which the present generation can have little conception.

It is not known whether they were ever visited by an ordained minister previous to the year 1766, but in that year two missionaries, on their way to visit the Indians on the then extreme frontier in Ohio, spent a few days in this vicinity and preached to the congregation at Cedar Spring. These missionaries were the Rev. Charles Beatty and the Rev. George Duffield, who were accompanied by Joseph Peeby, a Christian Indian, as an interpreter.

The first stated minister engaged by this congregation, the Rev. J. Kennedy, from the North of Ireland, occupied the field for about four years, beginning in 1771. There is no record to be found of his having been installed, and it is probable that he served as a stated supply.

Mr. Kennedy was followed by the Rev. Hugh Magill, a native of Ireland, who was ordained before coming to this country, and was regularly called and installed as pastor of the churches of Cedar Spring and Tuscarora, now Academia. He was one of the original members of the Presbytery of Huntingdon when it was organized in 1795, and was installed as pastor of these churches in November, 1779. In 1796 he was released from the charge of Tuscarora, on account of failing health, having been pastor of that church for seventeen years; but he still continued pastor of Cedar Spring, where he had his home for three years

longer, when, in 1799, on account of age and increasing infirmities, he asked leave to resign the charge, which was granted by Presbytery, the pastoral relation having continued for just twenty years.

The next pastor was the Rev. Matthew Brown, who was installed in 1802 and remained three years. Mr. Brown became greatly distinguished in the Presbyterian Church and among the educators of our country.

Some time before this, probably about the year 1800, the name had been changed from Cedar Spring to Mifflintown and Lost Creek and the old church at Cedar Spring abandoned. For mutual convenience two church buildings were erected eight and a half miles apart. That part of the congregation in and near Mifflintown erected a substantial stone church in the town.

During the summer and fall of 1805 the pulpit was supplied by Mr. John Hutchison, a young man who had been licensed to preach but was not yet ordained. A call to become pastor was presented to him, which was accepted, and Presbytery met in the church at Lost Creek, April 15, 1806, at which time Mr. Hutchison was ordained and installed pastor of Mifflintown and Lost Creek Church. The salary to be paid was mentioned in the call as being four hundred and eighty-six dollars and sixty-six cents. This was the first and only charge of Mr. Hutchison. Having begun his ministry in the thirty-third year of his age, he continued among this people a devoted pastor, beloved and honored, for the long period of thirty-eight years and six months, and until removed by death in the seventy-second year of his age.

In order that the congregation or society might legally hold or convey property, a charter was obtained from the Supreme Court of the State, March 1, 1807. This charter was simply with reference to the temporal concern of the church in connection with its property, and had no connection with the ecclesiastical organization of the church.

The first roll of the church of which any account can now be found was made out in 1816, and is in the handwriting of Mr. Hutchison. As no distinction was made between the members of the congregation at Mifflintown and those at Lost Creek, but all names were mixed together in one roll as belonging to one church, it is impossible to tell the numerical strength of each part of the church. From the old roll it is found that the number of communicants in the whole church in 1816 was one hundred and sixty.

After the death of Mr. Hutchison, which occurred November 11, 1844, the church was not even one Sabbath without regular services, for



WESTMINSTER (MIFFLIN).



WESTMINSTER (MIFFLIN). ELDERS.

the following Sabbath the Rev. Matthew Allison preached for this congregation, after which he was asked to supply the church until the following spring, which he consented to do. He had been for twenty-three years pastor in Kilbarchan, Scotland, and for eighteen months in charge of a church in Paterson, New Jersey.

Mr. Allison was called to the pastorate of this church March 26, 1845, and, having accepted the same, he was installed by a committee of Presbytery the following month, and continued pastor of the two churches comprising the congregation of Mifflintown and Lost Creek for twenty-seven years, until his death, July 8, 1872. However, the failing health of Mr. Allison led the congregation to procure the services of an assistant pastor, by calling Mr. Thomas J. Sherrard, a licentiate of the Presbytery of Steubenville. Mr. Sherrard began his labors the first Sabbath of January, 1872, and, at the meeting of Presbytery held at Mifflintown the following June, he was ordained and installed.

After the death of Mr. Allison, Mr. Sherrard continued to serve the two churches of Mifflintown and Lost Creek as pastor until the spring of 1875, when he resigned, in order that he might not stand in the way of a division of the congregation, or of a separation of the two churches, which at that time was being agitated.

In June, 1875, a committee of Presbytery, consisting of the Rev. O. O. McLean, D.D., the Rev. J. H. Stewart, and Elder D. W. Woods, organized the Mifflintown end of the congregation into a new church, and in July following, at a congregational meeting, a call was extended to the Rev. Mr. Sherrard, which he accepted. He was installed as pastor in October of the same year, and continued in this relation until April, 1880.

The Rev. George Benaugh was called to the pastorate and installed in the fall of 1880, and remained a little more than four years, resigning in November, 1884.

He was followed by the Rev. L. Y. Hays, who came under an agreement to supply the church for one year, beginning June 1, 1885, and at the termination of this agreement he was unanimously called to the pastorate, which he accepted. He was installed and continued in the office until June, 1889. During the pastorate of Mr. Hays the present handsome and substantial house of worship occupied by this congregation was erected, and to his skilful management and consecrated energy are largely due the erection and dedication to the worship of Almighty God of this beautiful and commodious edifice free from debt.

Mr. Hays was succeeded, in the summer of 1890, by the Rev. J. R. Henderson, who continued as pastor until the 1st of June, 1895.

At a meeting of the congregation held on the 7th day of September, 1895, a call was extended to the Rev. Alfred N. Raven, which he accepted. Mr. Raven entered upon his duties as pastor on the first Sabbath of November, 1895. He has not yet been installed. This congregation is now occupying its fifth house of worship, and Mr. Raven is its tenth pastor.

No complete list of those who served as ruling elders in this church can be found, but the following persons within the past seventy-five years have been called to discharge the duties of that office: William Cunningham, Joseph McCrum, John McCrum, John Robison, Jacob A. Christy, Edmond S. Doty, Dr. Thomas A. Elder, John Hutchison McAllister, Silas C. Moyer, Henry M. Groninger, R. Frank Elliott, James J. Horning, Thomas McCurdy, Joseph Cumins, Jacob Adams, David Cunningham, James Hardy, William Bell, William C. Laird, E. Southard Parker, George W. Wilson, William Banks, John Detrick, George H. Martin, Jesse R. Elder.

The present acting members of Session are William Bell, George W. Wilson, Henry M. Groninger, George H. Martin, and Jesse R. Elder.

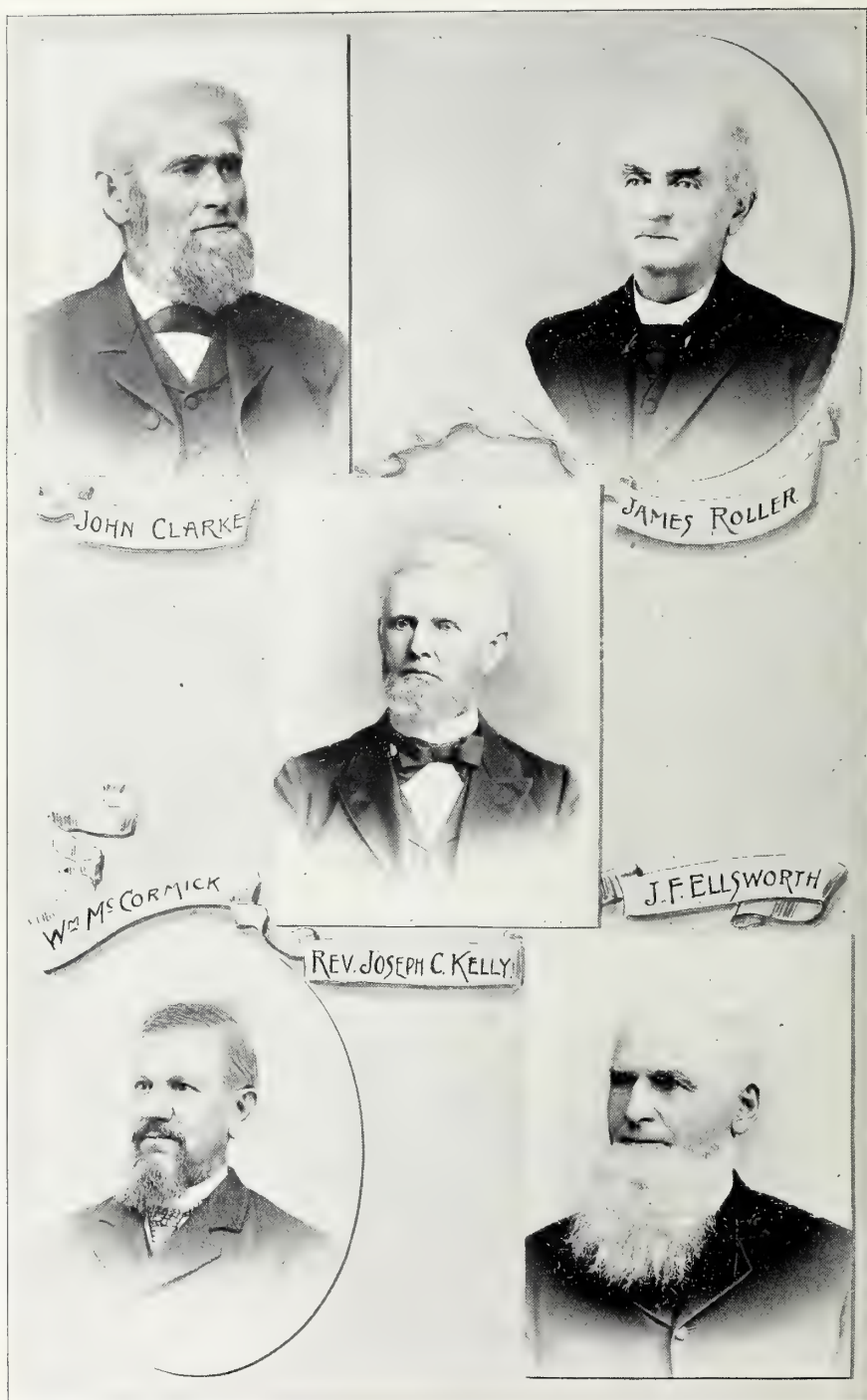
The trustees are Hon. Jeremiah Lyon, T. Van Irvin, and John S. Graybill.

In its organization it maintains a Sabbath-school, a Young People's Society of Christian Endeavor, and three missionary societies. At present it has a membership of about two hundred and sixty.

GEORGE W. WILSON.

WILLIAMSBURG.

THE Williamsburg Church was organized by the Rev. James Galbraith on the 1st day of May, 1816. Previous to that time the community was supplied occasionally with preaching by the Rev. David Bard, who was pastor of the Frankstown Church as early as the year 1789. At the time of the organization, however, most of the Presbyterians of the community were in communion with the church of Hart's Log, from which most of the members who formed the organization were received. Not all the names of the thirty-five original members have been preserved, but the following list is said to be as complete as can be found,—



WILLIAMSBURG. PASTOR AND ELDERS.

viz., David Stewart and Elizabeth, his wife; Alexander Nesbit; Hugh McKilip and Jane, his wife; John Fergus; James Stewart and Jane, his wife; William Spear and Jane, his wife; John Carothers and Jane, his wife; James Dunn and Catharine, his wife; Robert Campbell and Rebecca, his wife; Maxwell Kinkead and Deborah, his wife; John Stewart and Elizabeth, his wife; John Martin and Nancy, his wife; Thomas Province and Elizabeth, his wife; Lazarus McClain and Ann Catharine, his wife; Mrs. Catharine Jackson, Mrs. Sarah Royer, Mrs. Elizabeth Harris, Mrs. Catharine Whitzel, Miss Margaret Fergus, and Miss Emily Cadwallader, —thirty-two.

Of these David Stewart, Alexander Nesbit, Hugh McKilip, and John Fergus were elected and ordained as elders. Judge David Stewart died April 26, 1826.

MINISTERS.

As soon as the church was organized the Rev. James Galbraith was engaged as stated supply, and continued to give the church one-third of his time until 1834, when his pastoral relation to the Hollidaysburg Church was dissolved.

The next minister after Mr. Galbraith left, in 1834, was the Rev. John T. Dunlap, then a licentiate and stated supply of the church at Hollidaysburg, and employed also as stated supply of this church for about two years, one-third of his time.

When Mr. Dunlap moved to the West, in 1837, the church engaged the Rev. John Peebles, then pastor of the Huntingdon Church, to supply the congregation for one-third of his time. This arrangement was continued till 1842, when the Rev. William J. Gibson was called to become the pastor of the church. This call was accepted, and Mr. (afterwards Dr.) Gibson was installed pastor of the church for one-half his time, in connection with Sinking Valley as the other part of his field. Almost immediately after his induction a notable revival occurred, from which the membership of the church was almost doubled. The pastor was assisted on this occasion by the famous Thomas P. Hunt, extensively known as the "apostle of temperance," who "reasoned of righteousness, temperance, and judgment to come" with such power that the followers of Satan were stirred to great wrath, but the word of the Lord triumphed. Dr. Gibson remained until June, 1852, when the pastoral relation was dissolved.

In the month of October of the same year Mr. John Elliott, a licen-

tiate of the Presbytery of New Lisbon, Ohio, was called to become pastor. Having accepted, he was ordained and installed by the Presbytery of Huntingdon on the 17th of November. In this service the Rev. George Elliott (brother of the pastor-elect) preached the sermon, Dr. James Linn presided, proposed the constitutional questions, and made the ordaining prayer, the Rev. George W. Thompson gave the charge to the pastor, and the Rev. Joshua Moore the charge to the people. Mr. Elliott was much beloved by his people, and great was their regret when, at the end of three years and five months, on account of impaired health, he was moved to ask the Presbytery to dissolve the relation.

The next pastor was the Rev. John Moore, who was installed May 22, 1857, and resigned April, 1864. During his ministry seventy-eight persons were admitted to the communion of the church, the church was extensively repaired and handsomely refitted at a cost of one thousand dollars, what was known as the "old study" built, and the church in Canoe Valley erected.

The successor of Mr. Moore was the Rev. N. G. White, called June 27, 1864, installed November 9 of the same year, and continuing the pastor of the church for eighteen years, when, "on account of advancing age," he resigned March 31, 1883. His death occurred September 29, 1895. The ministry of Mr. White was blessed with many tokens of the divine approval. Accessions to the church occurred annually, but the year 1876 was especially marked as a season of large ingathering. One hundred and nineteen persons were added that year to the communion of the church, of whom one hundred and eleven were received on profession of their faith.

The Rev. David Conway was called June 11, 1883, installed September 11, 1883, and he resigned December 13, 1889. It was during his ministry, about the year 1888, that certain improvements upon the church building, referred to hereafter, were made. During his ministry, also, a goodly number were added to the communion of the church. Of these, seventy made profession of their faith and twenty-five were received by letter.

CHURCH BUILDINGS AND MANSE.

In 1816, the year the church was organized, the Presbyterians and the Methodists jointly built a house of worship on the lot now occupied by the residence of Mr. J. Grove Metz, which was afterwards sold to the Baptists.



WILLIAMSBURG.

About the period 1824-1826 the Presbyterians built a house of their own, near the centre of what is now the Presbyterian Cemetery. This was succeeded in 1841 by the present structure, which, although repaired and to some extent remodelled, is yet in the main part the same building.

In 1860 a church was built in Canoe Valley for the accommodation of the families in that vicinity, which is still used for one appointment every two weeks.

Between 1887 and 1889 extensive repairs were put upon the Williamsburg Church. The entrance, which had been in front, was removed to the southeast corner and a tower erected over it. The pulpit was removed from the south to the north end of the church, and the seats reversed. The interior of the main audience-room was frescoed, and a chapel built in the rear. These improvements cost four thousand four hundred and thirty-nine dollars and eighty-seven cents.

In 1849 a building with a lot of ground convenient to the church was bought for a manse, at a cost of eight hundred dollars. This continued to be the minister's home until the present pastor was called, when in 1892 the old building with ninety feet of the lot was sold for the sum of sixteen hundred and thirty-six dollars, and on the remaining sixty feet the present manse was erected, at a cost of three thousand four hundred and thirteen dollars and one cent. It was first occupied by the pastor's family December 5, 1892.

SESSION.

The names of those who have served the church in the Session, in addition to those who were elected at the organization, are as follows,— viz.:

Name.	Ordained.	Died.
William Spear	1827.	June 10, 1844.
John Stewart, Esq.	1827.	February 18, 1837.
Joseph Roller	1827.	September 30, 1841.
Maxwell Kinkead	1832.	December, 1841.
Daniel Hewitt	1832.	
Daniel Lower	1838.	January 10, 1844.
John Clark, Sr.	1838.	October 28, 1863.
Joshua Roller	1838.	December 17, 1870.
Joseph Feay	February 6, 1843.	November 22, 1876.
William S. Spear	February 6, 1843.	August 3, 1865.
James Kinkead	November 27, 1859.	
Jacob M. Sellers	November 27, 1859.	March 9, 1885.
Thomas Cunning	October 30, 1869.	September 19, 1894.
Samuel Isett	October 30, 1869.	May 18, 1895.

The present Session consists of the following members: James Roller, ordained November 27, 1859; John Clark, October 30, 1869; Josiah F. Ellsworth and William A. McCormick, December 14, 1874.

DEACONS.

Since 1843 the church has had a board of deacons, of whom Johnston Moore, David S. Rhule, Robert Alexander, Thomas Cuning, and Samuel Dean were ordained February 6, 1843; John K. Neff, J. F. Ellsworth, and Alexander Rutledge, November 27, 1859; Joseph H. Blackburn, Joshua H. Roller, and Homer H. Hewitt, December 14, 1874; James Patterson, George W. Roller, and George M. Patterson, 1878; William R. Cunningham, May, 1887; and C. R. Fluke, J. Grove Metz, and John A. Biddle, December 23, 1894.

The present pastor, the Rev. Joseph C. Kelly, was called November 1, 1890, and installed January 13, 1891.

There are one hundred and eighty-two church members, and one hundred and fifteen members of the Sabbath-school.

A Young People's Society of Christian Endeavor, a Ladies' Aid Society, and a Women's Foreign Missionary Society add very much to the efficiency of the church both at home and abroad.

JOSEPH C. KELLY.

WINBURNE.

REV. CHAPPELL began the work at Winburne in 1889. He conducted his service in the school-house, and preached there regularly, once every two weeks, until the church was built. The church was organized with eleven members, Messrs. Somerville and Dunlap being ordained elders.

The Methodists had, and still have, a half-interest in the church building, but they have ceased to conduct services there, as their chief supporters joined the Presbyterian Church.

This little church is in a good, healthy condition, and has one of the finest Sunday-schools in the Presbytery. The present membership is about forty.

THOMAS MCCLATCHY.



WILLIAMSBURG. MANSE.

WOODLAND.

THE Presbyterian organization at Woodland was commenced some time in 1868 or 1869 by Rev. Sergeant, who preached in the school-house for a few years about once in two weeks. About 1873 he left his charge at Kylertown and Bradford, after which Woodland had occasional supplies for a time. About 1878 Rev. E. P. Fousman preached at Woodland once in two weeks while in charge of the Kylertown and Bradford Churches. Then Rev. Kuhn was pastor for a time; after Kuhn, Rev. Chappell; and since he resigned his pastorate, Rev. McKinley supplied Woodland occasionally on week evenings for about two years.

There being so few Presbyterians here, we were never able to build. This want of a church building, and the fact that the place is made up largely of a floating population and of persons who have to depend on their daily labor for support, have prevented the growth of the organization. At the present time there are but few Presbyterians left, about five, and we have given up trying to hold the organization together longer.

J. S. NORRIS.

YELLOW CREEK.

IN the vicinity of Yellow Creek, in Bedford County, some of the early settlers were of the Presbyterian faith. The nearest church of their choice was located at the county town, the ancient borough of Bedford. Their devotion to the church of their fathers was shown in that they united with this organization, twelve or fifteen miles distant, and attended upon its ordinances with commendable fidelity.

In 1833 they applied to the Presbytery for an organization in their immediate locality, when Rev. Samuel Wilson was directed to proceed with the formation of a church, if it were deemed expedient. On November 8 the organization was effected, when twenty-three persons associated themselves together as "The congregation of Yellow Creek,"—viz., John Piper, Margaret Piper, David Piper, Elizabeth Smith, John Kay, Elizabeth Kay, Ann E. Anderson, Elizabeth Shoup, George Long, Elizabeth Long, Lucinda Piper, Thomas C. Piper, Eliza Cook, John Cook, Rebecca Fredrigle, Mary Buchanan, Thomas Rowland, Abraham Shoup, Christian King, Margaret King, Elizabeth McClanahan, Catherine Levingston, and Elizabeth Taylor.

John Piper and John Kay were elected ruling elders, and on the following day, which was the Sabbath, they were solemnly ordained and installed, after which the sacrament of the Lord's Supper was administered to the newly-constituted church. Mr. John Piper served to the edification and satisfaction of the congregation for a period of more than thirty years, until January, 1865, when he entered into his rest. John Kay in after-years removed to the West, and helped to build up the waste places in the newer parts of our country until his pilgrimage was ended.

The loyalty of the congregation to the Presbytery was shortly thereafter manifested, when they demanded the withdrawal of a member, who by his sympathy and support encouraged in his defiance of its authority a former minister, who had been deposed by its action. The offender was permitted to withdraw without any further censure.

On September 15 and 16, 1842, services were held in the newly-erected church building, when a number were received into the fellowship of the church on profession of their faith. On the 16th their new church edifice was dedicated to the worship of the covenant God, and at the same time the glad congregation celebrated the holy communion. The new structure was located on an elevation near the banks of the Yellow Creek, from which the church takes its name, and is beautiful for situation. The ministers who conducted the dedicatory services were Revs. David McKinney and John G. Howell. For a series of years the church enjoyed only occasional services by appointment of Presbytery. The names of Revs. Baynard Hall, pastor of the church of Bedford, David McKinney, William J. Gibson, Brittan Collins, David Sterrett, and John McKinney, names of "brethren whose praise is in the gospel throughout the churches," appear on the records as preaching the word of life to the little flock.

In August, 1846, an arrangement was made with Rev. William M. Hall, then pastor of the church of Bedford, by which he preached to the congregation for one-fourth of his time. This contract was to continue for six months and thereafter at the pleasure of the contracting parties.

From 1846 to 1866 no record whatever exists of the action of the Session or of the proceedings of the congregation. In the mean time many changes had taken place. The great emigration to the newer parts of our country had occurred, and many from this secluded valley had left their early homes to found new ones towards the setting sun. George Long had been elected a ruling elder in 1839, and probably at the same time John Cook was called to this position also. The latter

joined the great company who sought to occupy the fertile lands of the distant West. This depleting process enfeebled the little church, though doubtless contributing to the advance of Christ's kingdom in the remoter parts of the country.

During the twenty years referred to above Rev. John Elliott, Samuel Lawrence, D. S. Banks, and W. C. Harding ministered to this people. The last mentioned, after a year's service, removed to Minnesota beyond the "big woods," and there soon thereafter ended amidst the trials and privations of frontier experience his work for the Master and his life. Rev. D. S. Banks served the churches of Saxton and Yellow Creek with great acceptance. The work prospered in his hands, and the scattered Presbyterians in all this region were edified and helped by his faithful and cheerful ministry. His name with that of Rev. Samuel Lawrence is still fragrant in all these parts.

In the year 1867, Rev. R. J. Graves became the stated supply. He was a man also of marked ability, and the churches were filled by eager hearers. This congregation especially seemed to be in a flourishing condition, and quite a goodly number of accessions gladdened the hearts of its friends. Additional elders were chosen in the persons of James M. Kinkead and Joseph B. Noble. The former served to the great satisfaction of the people as long as he remained within its bounds. But the latter, Judge Noble, declined to accept the responsibilities connected with the office. His son, Joseph E. Noble, subsequently was an active member of the board of deacons, whilst another son, Rev. William B. Noble, D.D., has occupied conspicuous places in the church, and is now preaching the glorious gospel of Christ on the Pacific slope. After three years Dr. Graves gave notice that his ministry there would end on the 17th of November, 1870. For a time thereafter occasional supplies were furnished by the Presbytery, when in October of the next year a call was presented for the pastoral services of Mr. J. W. Boal, a licentiate of the Presbytery. The call was accepted by Mr. Boal, and he was ordained at the October meeting, but was not installed until May, 1872. The services of installation were conducted by a committee, consisting of Revs. G. W. Zahnizer, J. C. Barr, and Dr. R. M. Wallace. At the same time two elders who had been previously elected—viz., J. L. Melloy and James Piper, Esq.—were ordained and installed after the usual manner. Mr. Boal enjoys the distinction of being the only pastor which the church ever had. He alone of the many ministers who have had the care of this church was actually installed. The congregation was in a

prosperous condition, but the subsequent changes which have come over it have greatly depleted it until a very few names remain upon its roll. The largest number that at any one time united with the church on profession of their faith were received on November 21, 1874, and at the same time another member was added to the Session in the person of James Ross. The pastoral relation, after continuing about three years, was dissolved, and Rev. E. P. Foresman became stated supply in 1875. In the mean time a chapel had been erected at Waterside for the convenience of members living in that vicinity. Mr. Foresman continued to supply the church until 1878. During his term of service the Session was further reinforced by the election of W. S. Davis and J. B. Butts.

Rev. James H. Baird, D.D., became the stated supply in the fall of 1878, and continued in that relation for about a year, when Rev. J. C. Wilhelm took charge of the churches of Saxton and Yellow Creek, retaining it until his withdrawal from the jurisdiction of the Presbytery. In the mean time an organization had been effected at Waterside. The name of the Waterside Church appears on the minutes of the General Assembly for the first time in 1881, so that the organization was probably effected in the preceding year.

For a season the Rev. Harvey Shaw, at one time a missionary in Mexico, and who recently departed this life, ministered to the people of Yellow Creek with great fidelity. He was followed by the Rev. W. H. Schuyler, Ph.D., in 1887, who, residing in Everett, preached to the churches of Saxton, Yellow Creek, and Waterside until 1891, when he surrendered the care of this church. Since that time it has had no stated preaching, and is dependent upon occasional supplies. James Piper, Esq., is now the only member of the Session, and a little company gathers at long intervals to celebrate the Lord's Supper, and cherishes the old traditions to keep alive the enfeebled organization.

THE following churches were dissolved: Mount Olive, changed to Morris Dale Mines, and dissolved April 10, 1888; St. Clairsville, organized June 10, 1873, dissolved June 8, 1880; Prospect, Mount Pleasant, Unity, Spruce Creek Second, Du Boise Second.

Synod transferred Du Boise Church and its pastor, J. Vernon Bell, October, 1888, and Pennfield and Winterburn Churches and their pastor, J. J. Rankin, to Clarion Presbytery, October, 1892.

J. H. MATHERS.



HISTORICAL SKETCHES OF AUXILIARY SOCIETIES.

HISTORY OF THE SUNDAY-SCHOOLS OF THE
PRESBYTERY.

REV. DAVID H. CAMPBELL.

THE General Assembly of the Presbyterian Church, in the year 1826, recognizing the fact that "in all parts of the church Sunday-schools were established, and that there was but one sentiment respecting them, declared them as among the most useful and blessed institutions of that day," and the Assembly took the following action,—viz.:

"Resolved, That the General Assembly do cordially approve of the design and operations of the American Sunday-School Union; and they do earnestly recommend to all ministers and churches under their care to employ their vigorous and continued exertions in the establishment and support of Sabbath-schools."

In 1830 the Assembly recommended

"That the system of Sabbath-school instruction, now in prevalent and cheering operation, be and hereby is most earnestly recommended to the attention of the pastors and Sessions of all our churches; that Presbyteries be and are hereby enjoined to make the progress of the Sabbath-school cause within their bounds the subject of special inquiry, and annually to transmit the results of such inquiry to the General Assembly."

And further,

"That it be and is hereby recommended to the pastors and Sessions of our churches to make themselves acquainted with the system of *infant school* instruction, and, if practicable, to establish such schools in their congregations."

The beginning of the Sabbath-school work within the bounds of this Presbytery does not probably go much beyond this date, when it was recognized by the General Assembly as one of the good things that had come to stay. The earlier settlers in this part of the State were mostly

Scotch-Irish, who believed in home-training, and, therefore, at first did not look with favor upon Sabbath-schools. But as the country began to fill up, and the importance of instructing all the young in the word of God was impressed upon their minds, they were led to receive it with favor. Many of our Sabbath-schools came into existence as union schools. This was true of the Sabbath-school of Little Valley. In the spring of 1828 a small company of good people assembled together in the house of Moses Kelly for the purpose of organizing a Sabbath-school. The organization was effected by the election of John Bell superintendent, and Abraham Rothrock, late Dr. Rothrock, long an efficient elder in the McVeytown Church, as assistant superintendent. Mr. Bell faithfully served the school for ten years, or until his death in 1838. He was succeeded by Henry Long, who rendered efficient service for five years, when death ended his labors. It was in the last year of his superintendency that the Methodist families withdrew and organized a school of their own. Then it became a Presbyterian school. Samuel Sharp succeeded Mr. Long, and upon his removal from the community, two years later, James H. Alexander became superintendent, and filled the office until his death in 1893, a period of forty-seven years. Of him his pastor writes, saying, "he was a model superintendent, deeply pious, intelligent, affable, punctual, and thoroughly devoted to his work. On his death-bed he said, 'the only reason he cared to live was for the sake of his Sabbath-school.'" The present superintendent is Joseph Brown. Mrs. Martha Mitchell has charge of the primary class, and the school has thirteen officers and teachers and seventy-five scholars, with an average attendance of fifty.

The Williamsburg Sabbath-school, according to the recollection of the older people, dates its existence from the year 1830. In that year a union school was organized in the old Presbyterian church which stood in the cemetery. A Mr. Crotzer, who built the twenty-eighth section of the Pennsylvania Canal, was the first superintendent. He was succeeded by Daniel Lower. The school was held at different times in each of the four churches. Other superintendents were Abram Eberle, a Baptist, and G. W. Smith, a Lutheran. A distinctively Presbyterian school was organized in February, 1842, on the completion of the basement of the present church. Joshua Roller was chosen superintendent and Mrs. Maria Wilson assistant. Mr. Roller filled the office until his death in 1870. Other superintendents have been James Roller, with Mrs. James Roller as assistant, Joseph H. Blackburn, and William A.

McCormick, who now well fills the office. The primary department has been in charge of Mrs. Joshua Roller, Mrs. J. F. Ellsworth, Mrs. Henrietta Clarke, Mrs. Ida Roller, and Mrs. Mary J. Kelly. The school numbers one hundred and thirty, and has an average attendance of seventy, and is in an encouraging condition.

The earlier records of the Lick Run Sabbath-school cannot be found. The record now extant is that of a lot of Sabbath-school books bought in 1837, and that David Smyth was superintendent in 1842, at which time a constitution was made and signed by thirty-eight of the most prominent men then in that congregation. Other superintendents have been John Howder, James Harbison, John McCalmont, James L. Neil, Jacob Zellery, Nathan Beck, William Smyth, William Lamb, John W. Wilson, Samuel Aley, Robert F. Holmes, and Frank Thompson, who is the present one. Other active workers have been William Irwin, Allison Irwin, Ira C. Johnson, William Orndorff, and William Orr, with a number of faithful women. This school has suffered much from removals and deaths, and still has a membership of sixty-two.

In regard to the Hollidaysburg Sabbath-school, no record of dates can be obtained beyond the year 1837. But there was evidently a Sabbath-school there prior to that date. Since that time the Presbyterian Sabbath-school has been kept up without interruption. Among the prominent workers have been William McCormick, Joseph Smith, James D. Rea, John Penn Jones, Mrs. Charlotte Irwin, Mrs. Lucretia King, and Miss Annie Irwin. The superintendent is Professor J. A. Stewart, and the primary teacher Mrs. Rebecca Smith. It numbers two hundred and twenty, and has an average attendance of one hundred and thirty-five.

Hon. S. S. Blair was an active worker until his death; and Mr. and Mrs. A. S. Landis are now active workers in this school. It contributes liberally to the mission boards of the church, contributing last year one hundred and thirty dollars to this purpose.

The Huntingdon Presbyterian Sabbath-school was the outgrowth of a union Sabbath-school that was held in the old court-house, and was organized about 1822 or 1823, under the supervision of Mrs. Letitia Smith, widow of Richard Smith, a son of the proprietor of the town, assisted by a number of female teachers. When the Methodist Episcopal Sabbath-school was organized in 1828, this school assumed the Presbyterian name. For several years Mrs. Jane Dorland, John Bracken, Dr. William Yeager, Robert Williams, and others acted as superintendents without a formal election. The pastor, Rev. Mr. Pee-

bles, having two charges, could only give it partial supervision. On April 16, 1843, a constitution was adopted, which provided that "This society shall be called the Sabbath-school Association of the Presbyterian Church in the borough of Huntingdon." Under this constitution John G. Miles was chosen superintendent and David Blair assistant superintendent on June 25, 1843, and continued in office five years. Other superintendents were N. W. Benedict and J. Smyth Reed for two years, Jacob Miller for thirteen years, Hon. John Scott for six years, William P. Orbison for seventeen years, or until 1886. Since that time the school has been in charge of the pastor, Rev. D. K. Freeman, D.D., and Elders J. R. Simpson and W. B. McCarthy. Colonel William Dorris served as assistant superintendent from 1869 until 1886. Since 1873 the infant department has been under the efficient care of Mrs. David Blair, Miss Whittaker, and others until 1882, when Mrs. D. K. Freeman, who is still doing good work in that department, took charge of it. The school has an enrolled membership of twenty-seven officers and teachers, and one hundred and eighty scholars. W. B. McCarthy is superintendent, with Clyde E. Hooper assistant. It contributes liberally to the mission boards of the church. Robert E. Speer, a secretary of the Board of Foreign Missions, was a member of this school. Misses Mary Speer and Anna Fisher with other valuable help have been conducting a mission school near Huntingdon, under control of the Session.

The West Huntingdon Sabbath-school, a mission of the church, was organized May 24, 1874, with sixty-five members, and James A. Brown was chosen superintendent. The sessions were held in a private building for ten years, or until the present chapel was completed in 1884. It at present has an enrolled membership of twenty-six officers and teachers and two hundred and seventy scholars. James S. Woods is superintendent, and Hugh Lindsay assistant. It has a growing infant class, under the efficient help of Mrs. M. E. Thomas.

The Sabbath-school of Alexandria was organized about the year 1824 by Mrs. Elizabeth Stewart, who continued in control of it for five years. In 1829 John Porter, an elder of the church, was chosen superintendent, and he continued to fill the office with ability for fifty-two years, or until his death in March, 1881. In honor of him the John Porter Memorial Band was formed soon after his death, which has raised considerable money for the mission boards of the church. Mr. Porter was very successful among the young, and was the means of leading many to give their hearts to Christ. Rev. Thomas Porter, D.D.,

a professor in Lafayette College, and a son of the above, Rev. T. Calvin Stewart, pastor of the South Easton Presbyterian Church, and Rev. Allie Barr were members of this school, and Walter Harnish, a member of the school, is preparing for the gospel ministry.

Other superintendents have been James H. Dysart, W. S. Livingston, W. S. Stryker, C. P. Hatfield, and John Philips. Elder W. S. Stryker is at present in charge. This school is in a flourishing condition, and has eleven classes and a membership of over one hundred.

The Sabbath-school of the Birmingham Presbyterian Church was organized about 1835, with John Owens, Esq., superintendent. It has always been a Presbyterian school. Until 1869 the school was only kept open during the summer, but since that time it has been continued throughout the year. Much attention was given in the earlier years to the study of the Shorter Catechism and the memorizing of Bible verses. Mr. S. C. Stewart is and has been for many years superintendent. Miss Helen Grier has charge of the primary department. This school has the honor of giving all its contributions to the mission work of the church at large.

The Mountain Female Seminary, located at Birmingham, has from the first maintained Bible-classes on Sabbath afternoon, where the young people have been instructed by the principal, Miss Davis. After the revival at Eden Valley, about two miles from Birmingham, in 1881, a Sabbath-school was started there by Elders L. G. Grier and S. C. Stewart, known as a union school, but it is largely maintained by Presbyterian workers and means.

About 1882 a Sabbath-school was opened at Tyrone Forges. This while union in name has been principally supported by Presbyterian teachers and money, and it has used Presbyterian Lesson Helps. The pastor, Rev. H. H. Henry, writes, saying, "On the whole, our schools are in a more prosperous condition than ever before."

The Warrior's Mark Sabbath-school, in connection with the above church, was organized in the old Baptist church by J. Roberts Lowrie in 1864. It was distinctly a Presbyterian school, and yet the Baptists met with them. Mr. Lowrie kindly furnished the books, papers, and helps. In 1866 it was removed to the new church, where it has been well sustained ever since. Dr. T. C. Petereson has been superintendent for some years. Mrs. Lowrie and her daughter Sarah have been most helpful in promoting the interests of this school. Miss Lizzie McCoy

has been active in the primary department. The school has given liberally to missions.

The membership of the schools is as follows,—viz., Birmingham, ten officers and teachers and one hundred and fifteen scholars; Warrior's Mark, eight officers and teachers and sixty-three scholars; Tyrone Forges, seven officers and teachers and eighty scholars; and Eden Valley, five officers and teachers and forty scholars, or a total of three hundred and twenty-eight.

The Presbyterian Sabbath-school of Pine Grove Mills, Pennsylvania, is a descendant of the union school organized there in 1835, with William McWilliams as president, and David Mitchell and Thomas Patton superintendents, all Presbyterian. In 1839 the same officers are mentioned, with the following teachers: Margaret and Mary Patton, Elizabeth Jackson, Mrs. Nancy Thomas, and John B. Mitchell. The Methodists, were the first to withdraw, and in 1858 they were followed by the Lutherans, when the school became Presbyterian. During all these years a Presbyterian had charge of the school, and active workers in it were such Presbyterian families as the Pattons, Mitchells, Barrons, Murrys, McGonigles, Samples, and Laurimores. Since 1858 the superintendents have been T. F. Patton, Professor J. E. Thomas, Hugh McGonigal, J. B. Mitchell, D. H. Miller, and Dr. G. H. Woods, now in office. Mr. T. F. Patton served as superintendent or assistant for fifty years. Those who have been or are now active workers are Miss H. A. Campbell, Mrs. A. P. Mitchell, Mrs. S. Ralston, Mrs. Bryson, Mrs. D. H. Miller, Mrs. W. H. Fry, Mrs. K. M. Woods, Mrs. Maggie Gates, Mrs. Jennie Tate, and Misses Mary Thomas and Sallie Barr, and Messrs. William Roush and John and Cooper Miller. The school has an enrolled membership of fifty, and has annually contributed to the mission boards of the church. Rev. D. H. Barron, D.D., pastor at Hollidaysburg, was a member of this school.

The Sabbath-school known as the Westminster of Mifflintown was an outgrowth of a union Sabbath-school and colonized in 1838. It has had in all nine superintendents, in the following succession: John McKennan, and then Edmund S. Doty, Esq., Jacob A. Christy, and W. C. Laird. These four served for a period of thirty-seven years. Then came Dr. Thomas A. Elder, for four years, Alfred J. Patterson, Esq., for eight years, George W. Wilson, for two years, R. Frank Elliott, for one year, and William H. Rodgers, from 1890 to the present time. Revs. William M. Burchfield, Joseph H. Mathers, D.D., and Andrew H. Parker

were members of this school. Mrs. Ada Lyons has had charge of the primary department for years past, and has done efficient service there. This school has an enrolled membership of seventeen officers and teachers and one hundred and six scholars.

The Beulah Sabbath-school is an outgrowth of the "Wheatland Sabbath-school," which was organized in May, 1840. This was the name given at that time to that region of country. Prominent in the organization were Elder McCullough, William Mullen, and G. W. McCully, and it numbered about twenty-five. The sessions were held in an old log school-house until 1859, when the Beulah Church was built and moved into. In that year the name was changed to "The Beulah Presbyterian Sabbath-school," and the school was reorganized by the above-named persons, who were still the active members of it. Its sessions were not continued throughout the year until 1872. This was about the time Rev. William Gemmill began his labors there. The first superintendent was William Mullen, and other superintendents were Elder McCullough, J. H. Morgan, G. W. McCully, W. B. Whiteside, and Benjamin N. McCully, who is now in charge. The school numbers thirteen officers and teachers and one hundred and thirty-three scholars. Miss Mary Mullen is in charge of the primary class.

The Madera Sabbath-school, which is an outgrowth of the Beulah Church and Sabbath-school, was organized in 1872. Isaac Hegarty, S. B. Woodring, and W. B. Cornely have been superintendents of this school. Isaac Hegarty is the present one. Mrs. James Cornely has been an active worker in it. Miss Ida Wilson is in charge of the primary class. The school has an enrolled membership of thirteen officers and teachers and one hundred and twenty-eight scholars, and has done a good work.

A Sabbath-school had been maintained at Janesville, within the bounds of the Beulah Church, by Thomas Prideaux, an elder of that church, for a number of years. He was ably assisted by his wife and family. This is now closed.

The Arch Spring Sabbath-school was organized about the year 1840, with Samuel Houser as superintendent and James Wilson assistant. It was continued during the summer months, with a membership of from forty to fifty, until about 1859, when for some reason the school closed. Other superintendents during this time were Richard Bathgate and John Tussey, an elder of the Presbyterian Church.

Through the instrumentality of Mr. John Neff, of Philadelphia, who

was visiting in the neighborhood, the school was revived in the year 1866. The sessions were held in the Presbyterian Church, and the superintendent and assistant were elders in the same, and yet it did not become distinctively a Presbyterian school until 1873. The superintendents since its revival have been Thomas M. Fleck, Samuel Isett, and John A. Crawford, who, with Alexander Templeton as assistant, were elected in 1868, and still fill the same offices. About one hundred and forty members of the school have become members of the church, and six have become ruling elders. The school has increased from forty to one hundred and forty, and is in a prosperous condition. Since 1873 it has been open throughout the year. Other active workers during the past ten years have been J. D. Mentzer, C. O. Templeton, W. M. Morrow, J. M. Tussey, Joseph H. Morrow, Mrs. J. J. Coale, Misses M. Ella Morrow, Alice Morrow, Emma J. Crawford, Grace Burkett, Lavinia Crawford, Ella K. Crawford, and Mary Tussey, Foster Crawford, D. A. Morrow, Robert Morrow, Jr., John Rosenberry, and others.

The Shirleysburg Sabbath-school was organized in the early history of the church, and has continued its existence for many years. Among its superintendents have been Judge John Brewster, Jessie Hollingsworth, Henry Brewster, William H. Brewster, David Douglas, Samuel Douglas, John Jacobs, John Douglas, and Daniel Brandt, who now fills the office. Miss Kate Douglas was in charge of the primary class some years since. For a number of years Mrs. Bell Kerr has been successfully caring for this class. Among those who have been active workers in this school were Dr. W. P. McNite, Mrs. W. H. Brewster, Miss Julia Leas (now Mrs. George P. Speer, of Denver, Colorado), Mrs. Martha Douglas, Mrs. T. H. Adams, Miss Lucy Stewart, Dr. F. L. Schum, and Charles Brewster. Among the active members now are Misses Annie Brandt, Etta Whipp, and Sadie Smiley, Frank Brewster, and W. Scott Miller. This school has suffered much from removals and deaths, which have greatly reduced the roll from what it was years ago. Its present membership is fifty-seven.

In regard to the date of organization and name of the first superintendent of the Presbyterian Sabbath-school of Lewistown there is no record. A Sabbath-school was organized and held in the court-house. D. W. Woods, Esq., who gives this information, says "the only teacher I remember to have heard of at this time was Mrs. Hannah Doty." "The first superintendent I have ever heard of was Hon. Ephraim Banks, who was appointed after my father became pastor in 1824." After

him John H. Hickok was appointed, who continued as such for about two years, when he resigned, and Mr. Banks was again selected, and continued as such until he was elected auditor-general of Pennsylvania in 1850.

Then William Russell was chosen, and served until January, 1855, nearly forty-one years ago, when D. W. Woods, Esq., was selected, and has filled the office up to the present time. As superintendent he has given to scholars who have recited the Shorter Catechism over three hundred and fifty Bibles. The school has twenty-eight officers and teachers and two hundred and thirty scholars. There are four teachers in the primary department. Miss Mary Shaw has for years been in charge of this department, and with her assistants has rendered efficient service. The school has an average attendance of two hundred. It contributed last year thirty-eight dollars on Children's Day, and one hundred and ninety-five dollars to the mission boards of the church and one hundred and ten dollars towards its own support.

The Spring Mills Sabbath-school was organized as a union school in an old log school-house on the 9th of September, 1828. This school has never been a distinctively Presbyterian school, and yet since the year 1842 its sessions have been held in the Presbyterian church. Its first superintendent was Charles Pauling. David Duncan was chosen secretary and Peter Wilson treasurer. Other superintendents have been Samuel Hanna, Robert McClellan, Thomas Hutchison, a Presbyterian, David Allison, a Presbyterian, and Peter Wilson, a Presbyterian elder. Peter Wilson served as superintendent from 1853 to 1861, and from 1869 to his death in 1886. He was prominently connected with the school from its organization. Among those who have labored longest as teachers in the school have been Miss Mary E. Duncan, Miss Nancy Wilson, Mrs. Margaret Woods. The Sabbath-schools of the Methodist, Reformed, and Evangelical churches are some of the fruit of this school. The Presbyterians and Lutherans are still in union, and the school is well attended and the work carried on in harmony and good will.

The present superintendent is William Goodhart, an elder of the Presbyterian Church, and Mrs. William Allison has charge of the primary class. This school simply reports to the Presbytery the number of Presbyterian officers, teachers, and scholars. The number last reported is forty, nine of whom are officers and teachers.

The Sabbath-school work in Clearfield, Pennsylvania, begun with a union school, organized about 1830 by Frederick Gulick, and carried on

by him for twenty years. "Father" Gulick's work in this line keeps his memory fresh, while many of his contemporaries are forgotten. The Presbyterian school in Clearfield was organized about 1850 by William B. Smith, who was succeeded as superintendent by William Robison. Dr. A. M. Hills took charge about 1855, and successfully and faithfully filled this position until 1870.

The superintendents following him were Rev. H. S. Butler, D.D., who was deeply interested in the Sabbath-school work, Hon. Cyrus Gordon, Professor B. C. Youngman, and B. F. Reed, all efficient officers, filling up the time until 1892. At this time the school was established on modern lines and a good system of Christian giving taken up and followed.

At the beginning of 1892 Alexander Patterson was elected superintendent by the Session, and H. B. Hartswick and Dr. J. L. R. Heichold first and second assistants, under the arrangement that a person would be asked to serve only one year in the first position, when the assistants would be advanced, and some one be elected to the office of second assistant superintendent. Following this plan Alexander Patterson, H. B. Hartswick, Dr. Heichold, and George Weaver have each served one year as superintendent, and James B. Graham and J. F. Powell are in line for 1896 and 1897.

The school is well maintained. A new chapel built in 1893 and 1894 has largely added to the number in attendance and to the comfort and efficiency of the school.

Miss Jennie Bridges, Miss Alice Betts, Mrs. Clarke, and Miss Lizzie Hartswick are among those who have had charge of the primary department. During the past year it contributed seventy-five dollars to the mission boards and one hundred and fifty dollars for self-support. The school numbers thirty officers and teachers and two hundred and ninety-three scholars, and has an average attendance of one hundred and sixty-four. Three missions have been in connection with this church for some years,—viz., Pine Grove, Porter, and Glen Richey, and respectively have eighty-six, fifty-six, and one hundred and sixty-five members.

The history of the Sabbath-school of Newton Hamilton Church dates back to about 1834 or 1835. Captain William Ewing came with his parents from Ireland and landed there in the fall of 1836, when he was nine years of age. He says he attended Sabbath-school in the old Presbyterian church in the fall of that year. John McNear was prob-

ably the first superintendent. Active workers in the early years of this school were Hugh Wilson, William McNear, John Drake, William and Robert Corbett, Sheriff Postlethwaite, Mrs. Sarah Postlethwaite, and David Copeland. For some reason there seems to have been no school from about 1845 until the spring of 1852, when it was revived and re-organized. Benjamin Norton, an elder, was superintendent. The history of the Sabbath-school of the Newton Hamilton Church dates from its organization in 1838. Before that it was in connection with the Waynesburg (McVeytown) Church. The superintendent was an elder in that church until 1838. The school prospered in the pastorate of Rev. Benjamin Carrell. Other superintendents have been Samuel Laird, Dr. Charles Bower, Dr. J. R. Taylor, Robert L. Gamble, Samuel Ewing, Hugh Laird, Abram Aurand, Noah Otto, John D. Miller, and James H. Dysart. The present one is Samuel Ewing, who has served nearly twenty years.

Those who have been active workers were Mrs. Susan Purcell, Miss Sarah J. Norton (wife of Rev. McKee), Miss Lizzie Caldwell, Mr. and Mrs. Jacob Norton, Joseph Wharton, S. T. Postlethwaite, J. N. Postlethwaite, and D. A. Postlethwaite. The teachers are Captain William Ewing, James A. Dysart, Mrs. Ann Postlethwaite, Mrs. Bell Harvey, Mr. and Mrs. John Baker, L. V. Postlethwaite, Mrs. James Graham, Mrs. Mary Black, Mrs. Eichelberger, Miss Clara Postlethwaite, and Joseph B. Gray, and C. I. Fuller is secretary. The Sabbath-school room was recently newly fitted up, and this has added to the comfort, attendance, and efficiency of the school. It is in a flourishing condition, and has an enrolled membership of one hundred and twenty-eight and an average attendance of sixty-seven. Its contributions amount to about fifty dollars annually.

It observes Children's Day and Christmas Anniversary, and is helpful to the church. Miss Mary Baker is organist and John Baker is chorister.

The history of the Sabbath-school of the Shade Gap Church dates back at least to the year 1844, when W. Y. McGinnis began his labors in that church. Between the year 1844 and that of 1863 considerable attention must have been given to the Sabbath-school work. For in the minutes of the General Assembly for 1863 the churches of Shade Gap and Upper Tuscarora reported two hundred and seventy children in Sabbath-school. This seems to have been their first report in this matter. Joseph Hudson and Alexander Blair were active promoters of the Sabbath-school work in this church during its earlier years.

The work has ever since been carried on in this congregation. It has two schools. One is at Shade Gap, and W. C. Swan is superintendent. It continues all the year. The other is at Pine Grove, and J. H. Harper is superintendent, and does not continue all the year. These schools have a membership of eighteen officers and teachers, one hundred scholars, and an average attendance of seventy-five. They contributed last year twenty-four dollars to missions and twenty-two for their own use.

The Milroy Presbyterian Sabbath-school was organized about 1846 with a membership of forty. Dr. Samuel Maclay was chosen superintendent, and faithfully filled the office for twenty years. He was succeeded in turn by John Aitkins, Ezra Hoopes, and J. C. McNite. Mr. McNite served from 1876 until the withdrawal of Rev. J. W. White and the larger part of his congregation in the year 1883. At that time the Sabbath-school membership in the congregation was about two hundred. The school has since that time continued with a largely-reduced roll, and it has been attended with encouragement. Its membership is sixty. The superintendents have been J. C. Wilson, D. S. McNite, and Albert Thompson, who is now acting. Miss Dosia Brooks has charge of the primary class. It contributed last year twenty-two dollars and thirty-four dollars for self-support.

The Sabbath-school of the Lower Tuscarora Church was organized about 1849 with Samuel Okeson as superintendent. This was during the pastorate of Rev. Dr. G. W. Thompson. Mr. Okeson served until his death in 1866. Other superintendents have been Robert Patterson, Rev. S. J. Milliken, Joseph S. Brown, D. D. Stone, J. Nevin Pomeroy, who served thirteen years, and J. H. Deen, who was chosen in 1889 and is still in office.

This school is under direct control of the Session. It continues its sessions throughout the year. The Sabbath-school work in the bounds of this church was in a flourishing condition in 1855. In the minutes of the General Assembly for 1856 this church reported six hundred children in the Sabbath-school. This was in the pastorate of Rev. Dr. G. W. Thompson, who had several flourishing schools in his congregation. He was an active Sabbath-school worker. At present it numbers sixteen officers and teachers and one hundred and sixty-two scholars.

The Sabbath-school of the First Presbyterian Church of Altoona was organized April 8, 1855, with ten officers and teachers and seventy

scholars. William C. McCormick was chosen superintendent, and served eight years, and was succeeded by William M. Lloyd, who continued in office until 1869, when B. F. Custer was elected. In 1877 Thomas H. Wiggins followed Mr. Custer, and served until 1884, when G. L. Myers was elected, who continued in office until 1886. He was followed by John A. Canan, who served two years; then by Thomas H. Wiggins, who served four years; and then by W. J. Pollock, who served two years. The present superintendent is S. A. Gailey.

Among those who have been assistant superintendents have been John A. Keesberry, James W. Trimmer, Professor D. S. Keith, and A. C. Shand. The superintendents of the primary department since 1859 have been Miss Eliza J. McCormick, for seventeen years; Mrs. N. C. Barclay, for five years; Jacob Hirst, for four years; Mrs. Elizabeth Piper, Mrs. A. M. Black, and Mrs. Emma Ritchey, each for one year; and Miss Millie Mayo, for three years, or until 1884, when Mrs. Catharine Swoope assumed charge of it. This school is the mother of the Presbyterian schools in the city of Altoona. It has given of its membership one hundred in all to the organization of the other schools.

The contributions last year amounted to three hundred and eighty-two dollars. It has contributed to works of beneficence two thousand dollars, and eight thousand dollars to the general fund of the church. It has always had a most efficient corps of officers and teachers, and has been well conducted. Its present membership consists of fifty-one officers and teachers and three hundred and thirteen scholars. It has an average attendance of two hundred and thirty-four.

The Sabbath-school of the Second Presbyterian Church of Altoona was organized July 18, 1869, with a membership of thirty-nine. James H. Dysart was the first superintendent and Maxwell Kinkead first secretary.

The primary department was organized the same day with Daniel Laughman superintendent, and had eight scholars. At the end of the first year there were forty-five officers and teachers and three hundred and one scholars in the main school, and a total of one hundred and twenty-six in the primary department. Mr. Dysart served as superintendent for ten years, and was succeeded by J. Chester Wilson, who served five years, or until 1884. Then William S. Ross, M.D., was chosen and served five years, and was succeeded by J. Chester Wilson in 1889, who served one year. The present superintendent, H. K. McCauley, was chosen in 1890. These men have all been faithful, zealous,

and efficient officers. Besides those named above the associate superintendents have been C. J. Mann, Harry Slep, Mrs. J. M. Campbell, J. D. Irwin, W. A. McGee, Theodore S. Wigton, A. T. Findley, Miss M. M. Ross, Mrs. J. L. Russell, and Mrs. M. W. Thompson. This school has furnished the following-named persons to the gospel ministry,—viz., N. Perry Crouse, G. Stuart Hackett, George Plack, Albert C. McCauley, Edward D. McDowell, in Syria, Samuel Martin, and Harry Allen. Another member, Ira Laughman, died while in the theological seminary. This school has an enrolled membership of thirteen officers, fifty-eight teachers, and five hundred and twenty-three scholars. Miss M. M. Ross is superintendent of the primary department, and is assisted by Mrs. G. M. Esterline. The teacher's class is in charge of Alexander T. Findley. The contributions during the past year amounted to four hundred and eighty-six dollars, of which amount five dollars were given to the Blair County Sabbath-School Association, one hundred and twenty dollars to an educational fund, and one hundred and eleven dollars to the boards of the church. Its average attendance during the past year was three hundred and forty-eight.

The Sabbath-school of the Third Church of Altoona is one of the younger schools of the Presbytery. It was organized on Sabbath afternoon, May 6, 1888, in the chapel of the German Baptist Church on Fifth Avenue near Fifth Street, as a mission school by the pastors, Revs. J. W. Bain and J. L. Russell, of the First and Second Churches.

It numbered four officers, nine teachers, and fifty-four scholars, and J. D. Irvin was chosen superintendent. The sessions were held in the place of organization until December 9 following, when they entered their own building at its present location. Its growth was so encouraging that a church was organized the following January 14, 1889. At the end of the first year there were one hundred and twenty-three enrolled; at the end of the second year two hundred and eleven; at the end of the third year two hundred and sixty-three; and at the end of the fourth year two hundred and seventy. On account of the formation of other schools about it, it has not been able to maintain this high number. But it has held its own, and now has a membership of thirty-five officers and teachers and two hundred and twenty-three scholars, with an average attendance of one hundred and fifty-nine.

Mr. Irvin was succeeded by Silas Moyer in 1891, then followed John H. Keefer and John S. McCune, who each served two years. Mr. McCune is still in charge. The primary department has been in charge of

Mrs. Emma Scott and Miss Ella Walker, who have been efficient in this position.

The Sabbath-school of the Broad Avenue Church of Altoona was organized on the second Sabbath of June, 1892, being Children's Day, with a membership of fifty-four. John A. Canan was chosen superintendent, and continued to serve until June 1, 1895, when he was succeeded by James W. Smiley. They have made such rapid growth that it now has a membership of twenty-one officers and teachers and two hundred scholars.

The Sabbath-school of the Juniata Presbyterian Church, Altoona, Pennsylvania, was organized July 22, 1892, with a membership of about fifty, under the superintendency of T. R. Brown. It has a membership of about one hundred and fifty, and its officers are B. T. Wolf, superintendent; E. C. Kinch, assistant superintendent; Miss Mary English, secretary; and W. B. McNeal, treasurer.

This is the youngest school of the Presbytery and is full of hope.

The Sabbath-school of the Logan's Valley Church at Bellwood (formerly Bell's Mills) is an outgrowth of a union school that was carried on for a number of years in the Mary Ann Forge school-house. It dates back well on to 1850. It was held in the summer months. Among the Presbyterian families in this school were the McFarlanes, Irwins, Campbells, Glasgows, Craines, Bells, and Hunters. The Baptists were the first to organize a denominational school. They were followed by the Methodists in 1869. It was in that year that the Presbyterian school was organized with about seventy-five members. The pastor, Rev. J. H. Mathers, D.D., was chosen superintendent, and John Campbell assistant. Dr. Mathers filled this position for twenty years. Dr. Rowan Clark was subsequently chosen assistant superintendent and John Campbell treasurer, which position the latter filled until his death in 1883. Dr. Clark has done much to promote this school. Others in the school have been T. A. Gettys, F. M. Glasgow, Mrs. Rebecca Esterline, Miss Martha Campbell, Miss Alice Lindsey, Miss Lizzie Bell, Mrs. Samuel Bell, J. B. Campbell, Mrs. Igou, Albert McFarlane, Mr. Geesey, and Miss Edith Bell. It is now in a prosperous condition under the superintendency of O. S. Fleming, who has filled this position for about five years.

It has an enrolled membership of twenty-two officers and teachers and one hundred and seventy-four scholars. Mrs. E. C. Mathers is in charge of the primary class. Rev. D. H. Campbell, pastor at Mount

Union, was a member of this school. A Sabbath-school has been carried on for years in the old church near Tipton during the summer. It is in charge of Thomas Fleck, and has a membership of forty-five.

The school now known as the Port Royal Presbyterian Sabbath-school was organized in the year 1852. It was an outgrowth of a union school of an earlier date. The first superintendent was Colonel John M. Thompson, who held this office until 1861. He was succeeded by Samuel Buck, with Dr. G. M. Graham assistant superintendent. After the removal of Mr. Buck from Port Royal, and the death of Dr. Graham in 1893, Hon. W. C. Pomeroy was elected superintendent and Dr. A. W. Shelley assistant. The school is now in a good condition and is doing a good work. It numbers five officers, eleven teachers, and one hundred and fifty scholars. The primary class was first taught by Miss Annie Thompson, a daughter of Rev. Dr. G. W. Thompson, and now wife of Rev. J. H. Stewart, and afterwards by Mrs. E. Buck, Mrs. U. Stewart, Mrs. J. R. Sartain, and now by Miss Kate Keister. The roll of the school shows a large attendance of the young people who are members of the church.

This school contributed in 1894 seventeen dollars and seventy-three cents to Sabbath-school missions and forty-eight dollars for its own support.

The first Sabbath-school held in Mapleton, according to the recollection of the older people, was in the year 1858. It was a union school, and Colonel William Donaldson was superintendent. Colonel Donaldson was a Presbyterian. He was succeeded by William H. Rex, who came to Mapleton in 1859, and who has been actively identified with the work there ever since. According to the diary of A. W. Swope, Esq., for the year 1863, the Presbyterian Sabbath-school of Mapleton was organized in the church on the 24th of May of that year. This was about eighteen months after the church had been completed. Rev. Britton E. Collins, of Shirleysburg, was the stated supply of this congregation, and preached at intervals of about four weeks. William H. Rex was chosen superintendent, which office he faithfully filled until about 1886, when on account of ill health he was compelled to retire from such active service. He still continued to teach a large adult class. The history of the school is about four years older than that of the church.

Other superintendents have been Benjamin F. Baker, T. Morris Wood, and J. E. Dysart, who is at present acting, with A. B. Gillam as

assistant. The school began with a membership of about twenty-five. It now has an enrolled membership of one hundred and eighty-three, and an average attendance of one hundred. It contributed last year about eighty-eight dollars. It contributes to all the boards of the church.

Those active in the beginning of the school were Benjamin, Daniel, Henry, and William Kauffman, M. F. Campbell, A. W. Swope, John Gayton, Mrs. Ann Gayton, Dr. Alman, Mrs. David Johnston, Simon P. Stubbs, Miss Amanda Taylor, and John J. White. Other active workers have been Mr. and Mrs. W. W. Wright, Mr. and Mrs V. B. McCarthy, Elliott Bitner, and G. A. Miller.

J. G. Hicks has the primary class. Mrs. Hatfield has taught a large class of young men since 1883, and has been very successful. Mr. Hatfield is organist as well as teacher, and has been very helpful to the school since 1883. This school is well provided with officers and teachers, and is in an encouraging condition. The pastor, D. H. Campbell, and elders do much to promote the interests of the school. It has from the first continued throughout the year. This school has grown rapidly since 1883.

The first Presbyterian Sabbath-school organized in Mount Union dates back to about the spring of 1862, when a school was organized in the old church under the ministry of Rev. G. W. Shaiffer, pastor of the Shirleysburg Church, with which this point was connected at that time. J. A. J. Postlethwaite was the first superintendent, and Alfred Simons was assistant. The attendance was about twenty-five.

Some of the early teachers were Mrs. Lucy Simons, Mrs. Jane Shaver, Mrs. Malinda Sechler, Miss Mary Ann Shaver, Elder P. R. Shaver, and Miss Eva Shaver. After the first year its sessions were held throughout the year. Other teachers have been Miss Emma Sechler, J. C. Postlethwaite, J. S. Coulter, P. Shaver, Jr., Kate Stewart, Dr. J. W. Mackey, Mrs. Rhoda Flasher, Mrs. A. Covert, and Kate Foust. Mr. Postlethwaite served as superintendent until 1873, excepting the year 1870, when B. J. Devor, and in 1871, when T. A. Appleby, served as superintendents. T. A. Appleby was chosen in 1873, and has filled the office to the present time. Other assistants have been Dr. A. R. McCarthy, W. W. Fuller, J. J. White, John S. Coulter, J. C. Ross, and W. G. Ewing. The history of the school is older than that of the church of Mount Union, which was organized in 1865. About the year 1867 the school was removed to the building it now occupies. R. J. Faust

was elected assistant superintendent in 1882, and since that time has had charge of the primary department, which has five teachers. Mrs. Nettie Hunter, Mrs. R. Ross, Mrs. Simons, Mrs. A. M. Appleby, and B. C. Wharton have been teachers. It contributed ninety-two dollars last year to the boards of the church and two hundred and two dollars for home use. It has an enrolled membership of two hundred and thirty-four and an average attendance of one hundred and fifty-three. It contributes to all the boards of the church. The pastor, Rev. D. H. Campbell, conducts a Bible-class in the parsonage on Monday evening on the study of the next Sabbath's lesson.

The history of the Sabbath-school of the Tyrone Church begins with a union school held in the basement of that church in the early part of 1865, with Dr. H. H. Roedel superintendent. The Lutherans having withdrawn during the same year, the Presbyterian Sabbath-school was organized on Wednesday evening, August 28, 1865, and the pastor, Rev. J. H. Clarke, was chosen superintendent, with W. H. H. Nevling assistant, and C. S. W. Jones librarian. It started with four classes taught by W. H. H. Nevling, Mrs. Elizabeth Jones, Mrs. M. Jolly, and Mrs. Ellen Russell. In about six weeks S. C. Laird, Esq., was chosen superintendent, because the preaching engagements of the pastor prevented him from regularly filling the position. Other teachers in the school were Mrs. Laird, Mrs. Read, Emma Jones, Mollie Study, Nannie Aults, Miss Elder, Mrs. Kerlin, William Robertson, H. J. Cornman, Thomas Caldwell, and S. W. Barr. Joseph H. Patterson served a brief term as superintendent. Other superintendents have been Hon. Samuel McCamant, serving from June, 1868, to March 31, 1878, and from April 1, 1882, to March 31, 1887; S. S. Blair, from April 1, 1878, to March 31, 1882; C. J. Kegel, one year from April 1, 1887; J. L. Porter, for two years from April 1, 1888; A. A. Witter, for one year from April 1, 1890; and W. T. Canan, from April 1, 1890, to the present time. C. O. Templeton, Esq., has charge of the primary department, which position he has filled for several years. This school has at present fifteen officers and forty-seven teachers. One of the interesting features of the school is the large class taught by the pastor, Rev. Harvey Graeme Furbay, Ph.D. It has an enrolled membership of six hundred and eighty-seven and an average attendance of four hundred and twenty-five. The class collection for the last year amounted to four hundred and thirty-three dollars. This school has supplied the means for the education of a native Hindoo for the ministry, and it now supports him. He labors

under the direction of Rev. J. M. Goheen in the Kohlapoor Mission, India, and his name is "Vitto." This is the largest and one of the most prosperous schools in the Presbytery.

The Sabbath-school of the Milesburg Presbyterian Church dates its organization from May, 1868. John H. Hahn was the first superintendent, and the school began with a membership of seventy-five. W. B. Thomas became superintendent in 1886 and served until 1895, when D. E. Woodring was chosen to that office. J. B. Thomas, Miss Sarah C. Thomas, Miss Julia A. J. Morris, and Miss Lizzie Hahn have been active workers in this school. It still has a number of active and efficient workers, and the pastor, Rev. W. O. Wright, writes of it, saying, "The school has always been good, and has never stopped for one Sabbath, not even after the fire in June, 1888." It has sixteen officers and teachers and one hundred and eleven scholars. Miss Annie Church is in charge of the primary class.

Of the Moshannon Sabbath-school Rev. W. O. Wright writes, saying, "In 1861 I taught in the Sabbath-school of the old Moshannon Church before I was in the ministry. It was then in a good condition, but I do not know who was superintendent. I think it was a Mr. Herxtall. When I entered on the work there the school had gone down. Then there was no Sabbath-school until reorganized about 1892. But the Methodist Episcopal Church then appointed preaching service there at the same hour that the school met and it went down again. It was again reorganized about May, 1895, and has now an enrolled membership of fifty-nine. T. D. Weaver is superintendent, and W. T. Lomison assistant." It has about six active workers, and its prospect of continued life and of doing good is encouraging.

In respect to the Sabbath-school of Snow Shoe City, it has had a continued existence since its organization about July 17, 1869. John S. Gomerville was an active promoter of this school, and was probably the first superintendent. Other superintendents have been Adam Barr, Joseph Thompson, John D. Brown, and the present one, Peter Park, who was elected in September, 1895.

This school has nine officers and teachers and fifty-nine scholars, with average attendance of forty-four.

The last two named schools are in coal regions and have a fluctuating membership.

The Sabbath-school of the Osceola Presbyterian Church was first organized as a union school, and it continued such until in the year 1871,

when the Methodist Church was completed, and they organized a school of their own.

Then it became strictly Presbyterian, and since that time it has had the following superintendents,—viz., J. R. Cameron, A. H. Greenwalt, Hugh Campbell, H. W. Brown, and G. W. Boone. The last named is now superintendent.

While since the year 1871 four other schools have been organized in the borough of Osceola, the growth of this school has been encouraging, and its present condition is a healthful one. It has an enrolled membership of one hundred and eighty, and an average attendance of one hundred and twenty-one.

The Sabbath-school of the Spring Creek Church was organized on May 21, 1866, in the old Branch Church. The pastor, Rev. Robert Hamill, was chosen superintendent, General John Fraser assistant superintendent, Moses Thompson treasurer, and William Thompson secretary. The first teachers were General John Fraser, Miss Sarah Allen, Mrs. E. W. Thompson, Miss Lizzie Boal, John Hamilton, John Moore, William Thompson, Miss Rebecca Lyon, and Mrs. Margaret McFarlane. At the end of the first year General John Fraser was chosen superintendent, and a few years later William Thompson was elected to this office, which he still continues to hold, although the duties of the office have been performed for some time past by John J. Thompson, Jr., who is now in fact the acting superintendent. The sessions of this Sabbath-school have continued without intermission since its organization.

The Sabbath-school of the Lower Spruce Creek Church was organized in the year 1872 with a membership of forty, under the pastorate of Rev. J. J. Coale. It is not known who was the first superintendent. The only record we have at hand is that E. B. Isett filled the office in the years 1891 and 1892, and that Asbel Welch was elected in 1893 and served until the summer of 1895, when he removed to Philadelphia. W. B. Isett is now the acting superintendent. Among those who have had charge of the primary class are Miss Sallie Thompson and Miss Elanor Isett.

Since early in 1893 to the present time it has been under the efficient care of Mrs. L. K. Thompson. The school has an enrolled membership of thirteen officers and teachers and seventy scholars, and an average attendance of fifty-five. In 1894 it contributed thirty dollars to the mission boards of the church and seventy-eight dollars for its own support. It is in an encouraging condition, and has a number of good workers.

The Sabbath-school of the Bradford Presbyterian Church had its origin in a union school in the old church, which in 1872, when the new church building in Bigler was completed, was taken into it. The first year there it was a union school, and Angus M. Gill was its superintendent. Then it became a Presbyterian school. Some years after Mr. Angus M. Gill was succeeded by Lowry Gill. He was in turn followed by John L. Pearce, the only elder now in that church, who, with the exception of one year by Samuel H. Gill, has faithfully filled the office up to the present time. This school had an enrolment of sixty in its beginning, while at the present time it does not have more than fifty members, and these are irregular in their attendance. Death and removals have done much to deplete their roll. There are but two in the school now who were members at its organization. These are Miss Lizzie Pearce, who teaches a young ladies' class, and the superintendent. Mr. Pearce has been a faithful officer and teacher in this school for many years. He writes of it, saying, "Sometimes I think we will have to close the school, but the good Lord always opens the way to go on." They have always had a few active workers, and these have kept up the school. Miss Cora Fulton has been in charge of the primary class.

The Sabbath-school of the Buffalo Run Presbyterian Church was organized April 9, 18 , with seventy-six members. Joseph M. Wilson was chosen superintendent. William F. Thompson became superintendent in 1872, and continued in office until 1882, when he was succeeded by B. F. Thompson. Other superintendents have been William McClelland, George Musser, G. Dorsey Green, and J. W. Marshall, who is now in office. The school at present has a membership of seventy, and is in a fairly flourishing condition.

The Orbisonia Sabbath-school was organized in October, 1874, during the ministry of Rev. William Prideaux. The first superintendent was R. J. Coons. It was a mixed school for some years, and had various denominations represented in its teaching corps, and met in the afternoon. Other superintendents have been J. M. Rankin, Solomon Coons, John R. Wilson, Professor S. G. Rudy, and Johnston Archey. The present superintendent is R. J. Coons. Mr. Edgar Shaver has served as a teacher and active worker in this school for years. While the church was without a settled pastor the school held its own steadily, and was the life of the church. The present enrolled membership is eighty.

The Sabbath-school of the Petersburg Presbyterian Church appears to have been organized on the 22d of April, 1877, with forty-one mem-

bers. Samuel K. Wharton was the first superintendent. David Sheasley succeeded him in the following year, and served until 1888. During these years the school about maintained its own. Then John Porter served for three years. The school gained both in numbers and interest during these years. Hon. George M. Cresswell was elected in 1891, and at present continues to fill the office. The school has had an encouraging growth, and has now an enrolled membership of one hundred and forty-nine, with an average attendance of eighty. Its contributions for last year amounted to eighty-five dollars and eighty-eight cents. Mrs. S. K. Wharton has charge of the primary class.

The Sabbath-school of Robertsdale was organized in June, 1883, with about twenty-five members, and Dr. J. A. Crewett was chosen superintendent. He having removed from the community the following year, Mr. H. R. Shearer was chosen to succeed him, and still fills the office. Very few of the scholars of the school belong to the families of the church. They come mostly from other Protestant families. It is largely a mission school. It is now, and has been for years, mainly supported by the superintendent, his wife, and three daughters. It is somewhat fluctuating in its attendance. Rev. N. A. McDonald, D.D., is the stated supply of this church, preaching once a month.

The Sabbath-school of Irvona was organized in the waiting-room of the Bell's Gap Railroad, now the Pennsylvania and Northwestern Railroad ticket-office, with eight persons present, on the 17th day of May, 1885, and C. B. McKean was chosen superintendent, with David Cline assistant. It was established in a lumber and coal community, where there is also a large tannery, and has done an excellent work in that community. The average attendance for the first year was twenty-six, and for 1894 it was ninety-six, showing an encouraging growth. Rev. F. T. Wheeler, who was five years pastor of this church, did much to promote this school. C. B. McKean did efficient service in this school during the first four years. It has had as superintendents Herman Haupt, J. C. McGaughey, H. D. Pearce, and T. W. Bailey, who at present is its superintendent. Mrs. James Haley, Mrs. Brown, Mrs. Callie Dotts, James Haley, Mrs. Bailey, and Mrs. Heims have been active workers in this school. Its present membership consists of nineteen officers and teachers and one hundred and thirty-five scholars.

It is with regret that we are compelled to note the fact that more than twenty of our churches have failed to send any facts relating to the

history and working of their Sabbath-schools. We give a few facts we know about them.

The Bellefonte Church has a most prosperous school, with an enrolled membership of twenty-five officers and teachers and two hundred and fifty scholars, and an average attendance of one hundred and sixty. J. W. Kephart is the superintendent, and J. C. Weaver is assistant, and Mrs. Mary Gray has charge of the primary department. General James A. Beaver, a judge of the Superior Court, was for years a successful superintendent of this school, and is still an active worker in it. It contributed last year three hundred and thirty-seven dollars to the boards of the church, sixty-eight dollars to other benevolent objects, and fifty-eight dollars for its own support. Rev. J. H. Orbison, M.D., of India, was a member of this school.

The Spruce Creek Church is another of the old churches, and has an honorable history. It has an interesting unwritten Sabbath-school history. It has three schools within its bounds. The one at the main church at Graysville is the oldest. Its sessions have not been held throughout the year. The families of Olivers, Reynolds, McWilliams, and Wigtons have been active workers in this school. Andrew Oliver is superintendent. Revs. J. C. Oliver and J. M. Goheen were members of this school. Another school has been held in the chapel at Baileyville since it was built. This school continues throughout the year. The present superintendent is William Gardner. A. G. Ewing acted in this capacity for years prior to his death. A. E. Clemson is teacher of the adult class. The Goheens, Baileys, Lyons, and Porters have been active in this school.

The third school is held in the chapel at Colerain, and is continued throughout the year. The school has been in charge of Miss C. E. Stewart, who has been assisted by her sister, Miss Margaret, and others. These schools have a membership of two hundred and twenty-five, and an average attendance of one hundred and eighty. They contributed last year to missions forty-three dollars and eighty dollars to self-support.

The West Kishacoquillas Church has four schools within its bounds. Two of these, Airy Dale and Shiloh, are union schools, and do not continue all the year. The school at Belleville is in charge of J. R. Fleming, and continues all the year. Oliver Campbell was for many years the superintendent of this school. The one at Allensville has also had continuous sessions, and is in charge of William Huey. The membership of these schools is one hundred and sixty-eight, and the average attendance

is one hundred and thirty-seven. They contributed eighty-four dollars to missions, fourteen dollars to other benevolent objects, and thirty-eight dollars for self-support last year. Their condition is encouraging.

The school of the East Kishacoquillas Church dates back at least fifty years in its history. The sessions were for many years held in the brick church located about one mile from Reedsville, and did not continue all the year. Since the church has been built in the town the school has been removed to it, where its sessions are held all the year, and its membership has been largely increased. This has also added to the comfort and efficiency of the school. The superintendent is Robert Reed, and Dr. S. H. Rothrock is assistant; Mrs. Emma Foster has charge of the primary class. Mrs. J. E. Henry and Miss Anna Kyle have also had charge of this class. Albert Foster has also served as superintendent. It numbers twenty-four officers and teachers and one hundred and fifty-one scholars. It contributed last year fourteen dollars to Sabbath-school missions and seventy-five dollars to self-support.

The history of the school of the McVeytown (formerly Waynesburg) Church goes back among the oldest of the Presbytery.

In the year 1856 Waynesburg and Newton Hamilton Churches reported eighty children in Sabbath-school. This has for years been an active and flourishing school. The superintendent, Jacob R. Wirt, has filled this position for years, and James Macklin is assistant superintendent. Misses Beckie Patterson and Mary E. Mateer are infant-class teachers. Mrs. Laura Macklin and Miss Laura Leffard have also had charge of this class. It has a membership of thirteen officers and teachers and one hundred and sixty scholars, and an average attendance of one hundred and twenty. It contributed eighty-four dollars last year.

The school of the Duncansville Presbyterian Church dates its history from the organization of the church in 1846. For many years a Sabbath-school has been held in this church. The present superintendent is D. M. Thompson, and the primary class teachers are Miss Sue Thompson, Miss Kate Walker, and Miss Edith Merriman. It has a membership of ninety-two, and an average attendance of sixty-five. It contributed sixty dollars last year.

The Sabbath-school of Bedford is in charge of Professor C. J. Potts. He has filled this position since 1892. His predecessor was J. C. Russell. Mrs. A. B. Riddle, Miss Laura Armstrong, and Miss Eleanor Hall are teachers in the primary department. W. P. Schell is assistant superintendent. It numbers fifteen officers and teachers and ninety scholars,

and has an average attendance of seventy-five. This is one of the oldest schools.

The Sabbath-school of the Lost Creek Church at McAlisterville is contemporary with the Sabbath-school of Westminster of Mifflin. Its history will date back with that. The superintendent is E. L. Jamison, who has served for a number of years. His assistants are William Vanormer and P. M. Shirk. Dena Moore has charge of the primary class, and Maggie Wilson is assistant.

The school numbers one hundred and thirty, and has an average attendance of ninety-eight. Last year it contributed eighteen dollars to missions and thirty-four dollars for its own use.

The history of the Sabbath-school of Curwensville and that of the church are one, and date from about 1850. This school has been in operation for years. Colonel E. A. Irvin, Henry Kerns, J. A. Read, Miss Alice Irvin, and Lizzie and Hal Crouch have done much to promote it. It has fifteen officers and teachers and one hundred and fifty-five scholars, and an average attendance of ninety-eight. Last year it contributed one hundred and thirteen dollars for its own use.

The Sabbath-school of the Middle Tuscarora Church goes back beyond 1850. It has two Sabbath-schools, one at McCullough's Mills, with Professor J. H. Landis superintendent, and A. S. Raffensperger assistant, and Mrs. Ludwig and Mrs. Milliken in charge of the primary class; and the other at East Waterford, with C. N. Ramsey superintendent, and J. T. Shirk assistant. Effie Robison and Lottie Loudon are in charge of the primary classes.

The membership of the McCullough's Mills school is one hundred and twenty, and that of East Waterford is fifty-nine, and they contributed twenty-three dollars last year. They continue all the year and are prosperous.

The Sabbath-school history of the Bald Eagle Church began with that of the church in 1859. It has for years had within its bounds two Sabbath-schools. The one at Port Matilda is the larger, and the present superintendent is Jacob Woodring, and Candace Woodring has charge of the primary class. This school has twelve officers and teachers and ninety-eight scholars, and an average attendance of seventy-five, and contributed last year twenty-six dollars. The one at Unionville, Fleming Post-Office, is in charge of Mrs. Margaret Holtzworth, and has seven officers and teachers and sixty-eight scholars, with an average attendance of sixty. It contributed thirty-three dollars last year.

These schools report an encouraging condition. They are at present without a pastor's care. The Thompsons and Campbells have been active promoters of the Sabbath-school work in this congregation. The late pastor was Rev. George Elliott, who did much for this cause. These schools continue throughout the year.

The history of the Sabbath-school of Fruit Hill Church probably dates from the organization of the church in 1839. In the earlier years of it, it was not open all the year. It has had all-year sessions at least since 1874. The Sabbath-school membership at the beginning of the pastorate of Rev. D. H. Campbell in 1875 was about one hundred, while in 1884 it was increased to three hundred in two schools, one in the church and the other at Glen Hope. Among its superintendents have been John Thomson, Joseph McNeal, R. M. Johnston, Reuben Caldwell, John G. Wilson, Taylor McNeal, and Joseph Patterson. The present one is Newell Witherow. It contributed last year thirty-eight dollars to the mission work and thirty dollars for its own use. It has for years contributed to the mission boards. It has a membership of one hundred and forty.

This is the main school. Another school is held in the chapel at Berwinsdale. Hezekiah Patterson is superintendent. This is a school of a short history. It has a membership of sixty-six, and an average attendance of twenty-eight, and contributed twenty-six dollars last year.

The Sabbath-school of the Philipsburg Presbyterian Church dates its history at least to the organization of the church in 1857. For years it did not have an encouraging growth. In 1878 it had a membership of sixty-five. Rev. Thomas Thompson was in charge at that time. He also labored at Morrisdale Mines, where there was a Sabbath-school of two hundred members, it being a mining district, and by the year 1886 it was extinct. The Philipsburg school has especially made rapid growth since Rev. W. W. Woodend, D.D., began his labor there about 1881. The present superintendent of this school is G. H. Lichtenthaler, and other recent superintendents have been W. W. Wikel, C. E. Murray, and G. W. Ganoe. Mrs. William Burchfield and J. H. Dysart have had charge of the primary class. It is now in charge of Miss Helen Forshey. The membership of the school consists of twenty-seven officers and teachers and two hundred and fifty scholars, and it has an average attendance of one hundred and eighty. It contributed last year sixty-eight dollars to the mission boards of the church and one hundred and fourteen dollars for self-support. This church has a mission school

named Pleasant Hill that has a membership of eleven officers and teachers and ninety-one scholars. It has an average attendance of sixty-one, and is open all the year.

The history of the Sabbath-school of Houtzdale dates from about the year 1874 or 1875. The church was organized in 1875. The first report of the school to Presbytery was in 1878, when it reported a membership of sixty. Mr. Peter Cameron and his wife and family have had much to do in organizing and in helping to carry on this school. It was organized under the ministry of Rev. William Gemmill. It was first held in private houses. Peter Cameron was most probably the first superintendent, and has served in that capacity for a number of years. Mr. and Mrs. Watchman and James Blades were among the organizers of it. Miss Christine Cameron has rendered most efficient service in the primary department. The superintendent is Peter Cameron, who probably has filled this office since the organization of the school. It has a membership of fifteen officers and teachers and one hundred and seventy-one scholars, and an average attendance of one hundred and fifty-one, and it contributed last year twenty dollars to the boards of the church and ninety-seven dollars for self-support.

The Amesville Mission School (union) is maintained by this church. It has a membership of eighty-six, and is open all the year.

The Sabbath-school of State College dates its history from the time its chapel was erected and dedicated in March, 1888. There were some efforts to start a school there prior to this, but they were not successful. It began with a membership of fifty-six. It was in connection with the Spring Creek Church. Professor John Hamilton was chosen superintendent, and has continued as such to date. The church was organized in 1892. It has a membership of seventeen officers and teachers and ninety-two scholars, and an average attendance of seventy-five. Mrs. Josephine Pearce has charge of the primary class. George C. Butts is assistant superintendent. It contributed in 1894 twenty-four dollars to Sabbath-school missions and fifty-seven dollars for its own use. It is one of our young and vigorous schools.

The history of the Sabbath-school of the church of Everett probably goes beyond the organization of the church in 1874. This school has just about maintained itself. In the year 1877 it reported a membership of forty. In 1895 it reported a membership of thirty-five, with an average attendance of twenty-eight. This, although a smaller number, judging from the average attendance, is a stronger school than it was a few years

ago. Thomas A. Davis was for years superintendent. The present one is Rev. George P. Weaverling. It contributed last year thirteen dollars to missions and nineteen dollars for self-support.

The history of the Sabbath-school of Schellsburg most probably begins some years after the organization of the church in 1833. Within the last twenty years this school has about held its own. The reported membership in 1881 was the same as that reported in 1895, which is forty-five. Its average attendance is thirty-five. It contributed last year seven dollars to the boards and twelve dollars for its own use. Isaiah Conley is superintendent. R. M. Taylor preceded him. Mrs. Sue Taylor and Mrs. Anna Wright are primary teachers.

The Sabbath-schools of the Upper Tuscarora and Peru Churches have not been maintained throughout the year. Their sessions have been held during the pleasanter months of the year, and close late in the fall. The superintendent of the former is James H. Speer. This position was filled for many years by J. B. Morrow. The Blairs have been active promoters of this school. J. M. Blair is now assistant superintendent. Miss M. J. Morrow had charge of the primary class for years prior to her marriage. The superintendent of the Peru Mills Sabbath-school is R. H. Patterson, an elder, who has been in this position for years past. He has been assisted by his wife and sister. The membership of the Upper Tuscarora school is seventy, and it contributed in 1894 twenty dollars to the boards of the church and seventeen for self-support. Mrs. J. F. Deiner and family are active workers in this school. The average attendance is fifty, and the membership is sixty.

The Sabbath-school of the Sinking Creek Presbyterian Church goes back to an early date. But we have no facts about its origin. This school has been on the stand-still for years. Yet the work has gone on. In the year 1877, when Rev. T. A. Robinson was pastor, it reported a membership of forty. Its present membership is forty-one, and its average attendance is thirty. It is without a pastor. The pastors have been W. K. Foster, J. H. Kerr, and H. C. Baskerville. The present superintendent is Dr. William A. McGeehon, and Mrs. Sadie Bushman is the primary class teacher. G. O. Benner preceded Dr. McGeehon, and Mrs. John Dauberman has had charge of the primary class. It contributed twenty-seven dollars last year for self-support.

The Sabbath-school of the Shaver's Creek Presbyterian Church has an interesting history, but the facts have not been given. Under the ministry of Rev. J. C. Wilhelm, in the year 1877, it reported a member-

ship of sixty, while in 1895 it reported forty, and an average attendance of twenty-five. James Smith, the superintendent, and Hugh Jackson and their families, with the Mitchells and others, have maintained this school. It is not open all the year. It contributed eight dollars for self-support last year.

The Kylertown Church and Sabbath-school seem to be without any dates of beginning. In 1878 the Sabbath-school reported a membership of fifty. Its present membership is eighty-two, and it has an average attendance of fifty. Jackson Hoover, an elder, is superintendent, and has served since 1891, and probably for years prior to that. Miss Minta Hoover has had charge of the primary class. Mrs. Merron and Miss Blam are now the teachers of this class. It contributed last year eight dollars to Sabbath-school mission and seventy dollars for self-support.

The Winburne Presbyterian Sabbath-school, which is an outgrowth of the work of the Kylertown Church, dates its history before the organization of the church, which was in 1891. In that year the Kylertown Church reported a Sabbath-school membership of two hundred and five, while in the next year it reported one hundred and five, just one hundred less.

This is a young and vigorous school. Samuel M. Dunlap was chosen at its organization, and is still its superintendent. It is located in a mining region. It has a membership of fifteen officers and teachers and one hundred and thirty scholars. J. L. Sommerville has been an active promoter of this school. Mrs. J. L. Sommerville has charge of the primary class. It contributed twenty dollars last year to the church boards and fifty-two dollars towards self-support.

The Kerrmoor Presbyterian Sabbath-school was an outgrowth of the Fruit Hill Church and of the United Presbyterian Church at Lumber City. Members of these two churches organized this school. It antedates the organization of the church in 1888. J. S. McCreary was the first superintendent, and is now. It reported in 1889 a membership of ninety. Its present membership is eighty-four, with an average attendance of sixty-five. Mrs. Blair Stevens and Mrs. T. P. Stevens have charge of the primary class. Last year it contributed sixteen dollars to Sabbath-school mission and twenty dollars for self-support.

The Sabbath-school of the Coalport Presbyterian Church was organized about 1888, for in that year it reported a Sabbath-school membership of eighty, which in 1892 was increased to one hundred and thirty-three. It at present reports a membership of seventy-one, and an average attend-

ance of forty-six. W. J. Caldwell has probably been superintendent since its organization. Miss Ada Lydick has been in charge of the primary class, and still cares for it, and is assisted by Miss Kate Caldwell.

The churches of Woodland and Hyndman have never had any Sabbath-school. The Bethel Sabbath-school has been on the decline ever since the organization of the Petersburg school in 1877; until within the last year or two it has reported no school. Glenhope and Waterside report no school. Glenhope, while a point in connection with the Fruit Hill Church during the pastorate of Rev. D. H. Campbell, had a flourishing Sabbath-school for several years. Yellow Creek, Hublersburg, Mann's Choice, and Saxton Churches have no schools. These have had flourishing schools, but they have gone down. In many instances their strength has been carried into other schools and churches. It is not lost. Oftentimes the centre of spiritual life and light changes from one place to another.

In looking at the history and progress of the Sabbath-schools of the Presbytery, we recognize the fact that this Presbytery has been alert to its duty in looking after the Sabbath-school interests within its bounds. The first year in which the Presbytery seems to have called for Sabbath-school statistics seems to have been in the year 1855; for in the Assembly's Minutes for 1856 we find a column set apart for the number of "children in Sabbath-school" in each church. In that year the following churches reported,—viz., Moshannon and Snow Shoe, seventy; Lower Tuscarora, six hundred; Williamsburg, one hundred and ten; Altoona, ninety, and Waynesburg and Newton Hamilton, eighty; or six churches reported nine hundred and fifty children in Sabbath-school. Almost two-thirds of these came from the pastoral charge of Rev. Dr. G. W. Thompson. In 1857 twenty-one churches reported two thousand six hundred and twenty-six children in Sabbath-school. In 1860 twenty-one churches, out of forty-four in all, reported three thousand two hundred and fifty-three children in Sabbath-school. In 1870 forty-two churches out of fifty-five reported a Sabbath-school membership of six thousand one hundred and fifty-one. At first they were asked to report just *children*. In 1867-69 they were asked to report the number of *persons* in the Sabbath-school. Since then it has been the *Sabbath-school membership*.

It was not until in the Assembly of 1882 that it was recommended that a standing committee on Sabbath-schools be appointed in each Presbytery and Synod for the purpose of holding Sabbath-school institutes, stimulating normal classes, guarding against the intrusion of

outside Lesson Helps, and to obtain statistics for the use of the secretary of this department. And yet years before this the Presbytery of Huntingdon had a standing committee on Sabbath-schools. This committee in 1874 was composed of Revs. S. T. Wylie, chairman, S. T. Wilson, D.D., W. J. Chichester, T. J. Sherrard, and H. S. Butler. In 1876-78 this committee was Revs. H. S. Butler, chairman, W. O. Wright, W. J. Chichester, and T. J. Sherrard, and elders A. S. Landis and D. W. Woods. In 1879 it was the same, with the addition of Rev. Dr. S. T. Wilson, who was made chairman. In 1880 Rev. H. S. Butler became chairman again, and remained as such until his removal from the Presbytery in February, 1884. After this the committee was again reorganized, and was constituted as follows: Revs. D. Conway, chairman, D. K. Freeman, D.D., A. H. Jolly, and elders T. A. Appleby and Jonathan Hamilton. Upon the removal of Rev. D. Conway from the Presbytery, and other changes, the committee was reorganized in 1889, with Rev. D. H. Campbell chairman. The other members at present on this committee are Revs. W. G. Finney, H. F. Means, H. C. Baskerville, William H. Decker, and elders T. A. Appleby and S. S. Blair. The Presbytery has ever given prominence to this work. Years ago annual conventions were held, and were successful. But on account of so many conventions they were for a while omitted. It has been customary to have a popular meeting in the interest of Sabbath-schools at the fall meeting of Presbytery. In the year 1893, by action of Presbytery, the Presbytery was divided into two districts,—the eastern, comprising the counties of Huntingdon, Bedford, Mifflin, and Juniata, and the western, comprising the counties of Blair, Centre, and Clearfield. This was done that we might more conveniently have Sabbath-school institutes or conventions annually. The eastern district has had two interesting institutes,—one at Petersburg in 1893, and the other in Mifflintown in June, 1894. The western district had one in Tyrone in the fall of 1893.

In 1880 the membership was eight thousand seven hundred and eighty-five, as reported by fifty-nine churches out of sixty-seven, which shows a growth of two thousand six hundred and thirty-four in ten years. At the present time there are eighty-nine Sabbath-schools in sixty-eight churches, having twelve hundred and ninety-two officers and teachers and nine thousand eight hundred and seventy-nine scholars, making a total of eleven thousand one hundred and seventy-one; which makes a net gain in membership of two thousand three hundred and eighty-six in fifteen years, or a gain of five thousand and twenty in

twenty-five years, or since the reunion in 1870. The average attendance is seven thousand and sixty-eight.

In closing this article we would recognize the great goodness of God to us in this branch of the Lord's work, and praise him for the degree of prosperity with which he has seen fit to so richly bless it.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

MISS CATHERINE W. STEWART.

THE year 1834 will ever be memorable in the history of heathen women. In that year the Rev. Dr. Abeel, returning to England from his mission in China, presented their claims on the gifts, labors, and prayers of Christian mothers and wives, with such power and tenderness that eyes were opened and hearts stirred with a deep sense of personal responsibility. The result was the forming of the "Society for promoting Female Education in the East." The great work and influence of that society is an enduring monument to Dr. Abeel.

The same year, before congregations in New York, this earnest advocate for the elevation of heathen women pictured their debased, enslaved condition, secluded and veiled by their cruel customs, for which no remedy had yet been suggested. As he told of the millions imprisoned in harems and high-walled zenanas, which seemed as if they never could be scaled, it was indeed a revelation to his hearers.

Among the many fired with enthusiasm to do something for these oppressed ones was Mrs. T. C. Doremus, of New York. But an independent movement at that time was not deemed wise and prudent by leaders of the mission boards. Twenty-six years later, however, this movement was made.

Very early in this century women's foreign missionary societies existed in this country, and many churches in this State and Presbytery had such associations. But "women's work for women"—viz., the sending forth of female missionaries to labor among the secluded women of the Orient—was not undertaken until 1860. Then the Woman's Union Missionary Society sprang into existence, with Mrs. T. C. Doremus as its president. Zenana work among the women of India was the

marked feature of this new society,—which became the pioneer of “women’s work for women” in its present form of organization.

Similar organizations soon followed in the different evangelical denominations. “The soil seemed wonderfully prepared for this novel and untried mission. It grew apace, and soon sent out its branches, till now more than fifty such associations have sprung up the world over.”

A few “elect ladies” in Philadelphia, whose hearts God had touched, so that they could no longer be deaf to this cry for help which had reached America’s shores, felt that an organized effort must be made by Presbyterian women for this specific work in the foreign field. After several meetings for prayer and consultation, the Woman’s Foreign Missionary Society was formally organized October 4, 1870. The approval of the Board of Foreign Missions was then secured. The General Assembly in May, 1871, gave its hearty sanction to the work undertaken by this society, recognizing the hand of God and the spirit of prayer and consecration in the whole movement.

The society then sent to the entire church an appeal, asking “the earnest and systematic co-operation of Christian women and children in sending and supporting female missionaries and native teachers and Bible-readers to the women in heathen lands, through the agency of the Board of Foreign Missions of the Presbyterian Church.” The response was speedy and cordial from far and near, and at the first annual meeting, April, 1871, thirty-seven auxiliaries, twenty-five bands, and fifteen missionaries were reported as under the care of the Woman’s Foreign Missionary Society. Had not the Good Shepherd gone before and moved hearts with his own compassion, so that they were ready to follow him in his search for these lost ones?

So a quarter of a century ago this little mission vessel was launched, and, touching at the ports of India, China, Japan, Corea, Siam, Laos, Persia, Syria, Africa, South America, and Mexico, it has left precious freight from which the people have obtained untold blessings. It is now one of the seven Woman’s Foreign Mission Boards of the Presbyterian Church, each one having its own mission and missionaries, and separate head-quarters in New York, Albany, Philadelphia, Chicago, St. Louis, San Francisco, and Portland. Its helpers, in auxiliaries, bands, and individuals, are found in Ohio, Tennessee, Pennsylvania, Maryland, New Jersey, Virginia, Florida, and the District of Columbia. Under its care are one hundred and fifty-six missionaries, and one hundred and eighty-three schools, hospitals, and dispensaries.

In 1881 a fund was established to aid students in preparing for medical mission work, and twenty-two female physicians are now in the field and five in college. No part of "women's work for women" is more full of promise and interest than this. The power of relieving suffering has unlocked many a fast-closed door,—and how easy then to follow with the greater blessings of the gospel!

In March, 1872, the plan was adopted of having Presbyterian organizations. The call to thus unite our forces and deepen and widen our influence was sent forth by the society in Philadelphia.

There was no response to this call from individuals and auxiliaries in Huntingdon Presbytery until November 11, 1875, when a meeting was called and held in Lewistown, and eight societies, previously formed in the different congregations, were represented. Then and there the Woman's Foreign Missionary Society of Huntingdon Presbytery was regularly organized and took its name and place, entering with the great company of women the "open door set before them."

The first annual meeting of this Presbyterian Society was held in Hollidaysburg, March 31, 1876. Fourteen auxiliaries were there represented, and eight hundred and twelve dollars and twenty cents reported as cast into the treasury. At the twentieth annual meeting in March, 1895, the treasurer reported eighty-eight contributing organizations, including some Sabbath-schools and Christian Endeavor Societies, and three thousand four hundred and thirty-eight dollars and forty-four cents as the offering for 1894, the total amount given in these twenty years being sixty thousand three hundred and eighty-four dollars and sixty-four cents.

As we contrast the report with the day of small things, as at the beginning, we must see that our united effort has had the divine favor and increase.

Auxiliaries and bands in the churches compose the Presbyterian Society, and its growth, power, and influence are just in proportion as these are kept in spiritual health, growing in zeal and missionary knowledge, and overflowing with tithes and offerings. Helpful to this end are the monthly meetings held for prayer and praise, the study of the missions, and the bringing of willing offerings. And the publications of the society—viz., *Woman's Work for Woman*, and *Over Sea and Land*, with the many leaflets—are full of the information needed to keep the heart aglow with zeal and interest in the advancing kingdom of Christ.

Four missionaries are assigned to the care of this Presbyterian Society.

In Japan, India, Persia, and South America they are holding forth the word of life. Between them and the society a pleasant and profitable correspondence is carried on. Their support comes first from the amount given each year. The remainder is used for scholarships in mission schools and for the general work of the Board.

The Huntingdon Presbyterial Society is one of fifty-four composing the parent society in Philadelphia. In all its great and increasing work and responsibility, we by our pledges and promises are co-workers, partners, and helpers in Christ Jesus. Each year the call comes for an added sum for special work. There has always been a willing response, so that we have now solid investments in hospitals, in school buildings, and in comfortable homes for the laborers in the vineyard. Streams of blessing are flowing from them, on and on forever,—only another proof that “It is more blessed to give than to receive.”

God has and is calling his redeemed daughters to rescue and save these millions of wives, mothers, and children, and through them the great heathen world. He has given to them this special work to do for him, for no other human agency can do it, seeing that these secluded, imprisoned ones cannot share in the public means of grace.

These women are “the oppressed ones, who have no comforter; on the side of the oppressor is power, but they have no comforter.” “He that is holy, he that is true, he that hath the key,” has opened, in this his own good time, these fast-closed doors and hearts, that privileged women may enter and tell of him, “sent to heal the broken-hearted and preach deliverance to the captives,” and of the Holy Spirit waiting to give them a name and a place among the children of “the God and Father of us all.”

THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF HUNTINGDON PRESBYTERY.

MRS. N. D. ORBISON.

THE annual meeting at Altoona, March 6 and 7, 1895, of the Woman's Foreign Missionary Society in the Presbytery of Huntingdon, closed two decades of work.

The first movement to form such a society was at the suggestion of Mrs. J. W. White, of Milroy, and Miss Harshberger, afterwards Mrs.

Butler, in September, 1875. Mrs. White says, "At that time there was special interest centring in Miss Harshberger, who was preparing to go to China; and it occurred to me that it might be utilized towards the desired end (a Presbyterian organization). So we wrote to several interested friends on the subject, Mrs. D. H. Barron and Mrs. David Wilson, of Port Royal, being among the number. The replies being encouraging, we forthwith issued a call for a meeting, to be held in connection with the public farewell to Miss Harshberger, in our church, inviting all to come who were interested in either object of the meeting, and sending the circulars to local societies and other congregations through the pastor or personal friends, at least aiming in this way to reach every congregation in the Presbytery. A goodly number responded to the call, but we soon found that things were not ripe for action. At the suggestion of the Lewistown ladies, we agreed to hold a meeting later in the fall at that place. Prior to that meeting, two of the Lewistown ladies, Mrs. Elder and Mrs. Russell, came out to talk the matter over with me."

On November 16, 1876, a few women met in the lecture-room of the Presbyterian Church in Lewistown, to consult as to the desirability of forming a Presbyterian organization. Societies had been formed auxiliary to the Woman's Board in Philadelphia, and delegates from eight societies appeared at this meeting. Huntingdon, Hollidaysburg, Milroy, Lewistown, Birmingham, Port Royal, Arch Spring, Williamsburg, Bellefonte, and Tyrone were represented. Mrs. Cunningham, an officer of the Woman's Board in Philadelphia, was present to direct and encourage. The report for 1878 says, "A few changes were made in the constitution to suit the circumstances; chiefly one by which the duties of the president were modified, as it was evident that in so large a district she could not be expected to visit the congregations for the purpose of assisting to establish societies. It was decided that this duty should devolve as much as possible on the officers of societies already formed."

Miss Stewart, reviewing the past in her annual letter read at the twentieth anniversary, says, "We tremblingly undertook this Presbyterian work, for we were not trained soldiers in this kind of public warfare,—not a bit *brave* were we, and not at all *accomplished* in parliamentary rules. Not all of us were ready to stand up for Jesus, in prayer and speaking, and to say from our hearts,—

"Oh, use me, Lord, use even me,
Just as thou wilt, and when, and where."

The names of the first officers may be of interest: Mrs. White, of Milroy, was chosen president; treasurer, Mrs. William Russell, of Lewistown, since entered upon her heavenly home; recording secretary, Mrs. M. H. Wilson, of Bellefonte; corresponding secretary, Miss Annie Irvine, of Hollidaysburg; and seven vice-presidents.

The first annual meeting of the society was held in Hollidaysburg, March 31, 1877. Delegates from twenty-five auxiliaries and six bands showed that we were not going to stand still. Miss Annie Irvine sent her resignation, and for the present the offices of recording and corresponding secretaries were combined, Mrs. M. H. Wilson bearing the burden and honor. Since then the meetings have been held in the following places and order: Mifflin, 1878; Huntingdon, 1879; Altoona, Second Presbyterian Church, 1880; Tyrone, 1881; Lewistown, 1882; Port Royal, 1883; Clearfield, 1884; Altoona, First Presbyterian Church 1885; Hollidaysburg, 1886; Bellefonte, 1887; Mifflin, 1888; Altoona, Second Presbyterian Church, 1889; Huntingdon, 1890; Tyrone, 1891; Lewistown, 1892; Philipsburg, 1893; Bedford, 1894; now, for the third time, in Altoona, Second Presbyterian Church, 1895.

At the fourth annual meeting, in Huntingdon, the time of meeting was changed from the last week to the first week in March. Miss C. W. Stewart was then elected corresponding secretary.

In 1883, at Port Royal, Mrs. Russell resigned as treasurer, and Mrs. William Dorris was chosen to fill her place.

In 1888, at Mifflin, Mrs. Wilson, as recording secretary, gave, for the first time, a *condensed* report of auxiliaries and bands, which all regarded as a great improvement upon the old way.

Our last annual meeting was held in the pleasant, pretty town of Bedford, June 7 and 8, 1894. Mrs. Orbison, our president since 1876, then sent her resignation, and Miss S. R. Lowrie was chosen in her place. Mrs. Dorris, our treasurer since 1883, resigned, and Miss S. D. Morrow, of Tyrone, was chosen to fill the office. Miss Sommerville was elected secretary of literature in place of Miss S. R. Lowrie.

At these different meetings we have had the inspiring presence and words of missionaries from India, China, Japan, Persia, and Laos. Dr. Ellinwood, Dr. Irving, Dr. Gillespie, Mr. R. E. Speer, and Dr. Mitchell (since rested from his labors), all connected with our Foreign Board, have been present and helped and cheered us greatly. Likewise pastors of some of our churches have addressed our meetings and helped us onward,—viz., Dr. Hollifield, Dr. Barron, Dr. Duffield, Rev.

Hays, and Dr. Wilson. The three latter have since "fallen asleep in Jesus."

These meetings have been fruitful in many blessings. We have been brought to know intimately and appreciate many "Daughters of the King" in all our churches, to whom we were once perfect strangers, and to be helpful to each other in "the King's business." We have been brought into deeper sympathy with the far-distant laborers and their work, as at almost every meeting we have met so many face to face, and have heard them plead tenderly for the spot where they lift up the standard of the cross. Sacred, pleasant memories are now connected with those places of meeting, and we have learned to pray for all our churches as we never did before.

The amount given in these years, including regular monthly pledges, thank-offerings for special objects, and some legacies, has been fifty-six thousand nine hundred and forty-seven dollars and fifteen cents. The treasurer reports for the past year (including the silver offering of five hundred and fifty-eight dollars and eighty-three cents) three thousand four hundred and thirty-eight dollars and forty-nine cents, which makes the sum total, at this our twentieth annual meeting, sixty thousand three hundred and eighty-five dollars and sixty-four cents. Not to boast do we make this record, but to call forth praise to our Father in heaven, who gave us the power and willingness to consecrate this money to his service, and to move us to earnest prayer that the divine increase may follow on and on forever, thus giving glory to our Redeemer and joy to his heart in souls saved "out of every kindred and tongue and people and nation."

But when we go back to search for the very beginning of this society, we find that God had been working in the hearts of Christian women in quiet places, and stirring them up to thought and prayer. One of the most devoted friends of missions, Miss Susan Campbell, of Arch Spring, had been an invalid for many years, unable to leave her couch. But from her quiet chamber went up prayers day and night for missions and missionaries. Making herself acquainted with the names of all our workers in heathen lands, she brought them in prayer constantly to God. It was to her that the thought came, "Would that the women of our whole Presbytery might band together to work and pray for missions."

She herself relates, in reply to a letter asking for information, "I do not know that I had any direct influence in forming our Woman's Presby-

terial Foreign Missionary Society. Memory runs back to the '70's and '60's, when I lay, an almost helpless invalid, on a cot in a corner of the room in which I now write. How the infinite Redeemer upheld with his everlasting arms, and drew out my inmost soul in stated pleadings that he might, throughout this wide, wide world, 'see of the travail of his soul and be satisfied,' was set forth in two articles from my cot, 'My Missionary Day,' and 'How I Became Interested in Foreign Missions,' which were published by the mother society of Philadelphia, copied into missionary magazines, and widely circulated. These articles, I believe, impressed many, who long since have forgotten how their first drawings were induced.

"Fully one year prior to the formation of our Presbyterial society in 1875, I addressed a few lines on the subject to the societies of Huntingdon, Bellefonte, and Lewistown. What influence these letters may have had in forming the society I do not now recall. Most likely God moved the hearts of several ladies in the Presbytery simultaneously, and so the society was organized. I recall my thrill of joy when, in the autumn of 1875, an item in the *Presbyterian* told of the ladies of Philadelphia moving in world-wide evangelization, taking *women* of dark heathen lands for their special work. How eagerly I watched for the issue of the first copy of *Woman's Work for Woman!* Have read it prayerfully from cover to cover ever since. Its issue of my article, 'My Missionary Day,' suggested, so the late Mrs. Haines wrote me, the Sabbath evening concert of prayer."

Women had their missionary societies in all the years of the past. Meeting weekly, they sewed and prayed, a few of the faithful ones always; and we may believe that in the book of God's remembrance their self-denying gifts and prayers are written, accepted, and never forgotten,—prayers perhaps answered in these latter years, when in God's providence the nations that have so long sat in darkness begin to see the light. But, in this day of quickened intelligence and improved methods, women have been found ready to welcome the new plans,—the monthly meeting, regular contributions, and missionary literature so full of interest. And the result shows a vastly increased scale of giving and working.

All honor to the faithful bands in our older churches which for so many years have labored and prayed, and from which often have come gifts for missions that put to shame the regular church contributions. For example, a mere handful of devoted women in the Pine Grove Church, a small and by no means rich congregation, have sent their

yearly gift, a large sum proportionately, the money earned for the most part by the labor of their hands.

When a Presbyterian society came to be formed, the difficulties experienced may be more easily understood if we remember that at that time the ability and fitness of women for such affairs had not been proved nor even thought of. Presbyterian women had been too well instructed in Bible teaching to desire to undertake work which might lead them away from the already full and wide field of usefulness so plainly laid out for them by Infinite Wisdom; they must be well convinced that, in attempting "woman's work for woman" in dark heathen lands, they were in sympathy with their Lord and Master. Then, too, the organizing and conducting public meetings with the help of parliamentary rules was no light task to those wholly untrained in such matters. But, going on, simply trusting the Divine Helper, and endeavoring to carry out his commands in his own way, the weak were made strong and the ignorant instructed. Resisting the strong current felt at one time towards breaking away from old boundaries to give our own interpretation to Bible teaching, the women of this Presbytery have aimed to carry on their meetings and all their work according to the wholesome and decent order of our own church, and at this day see no cause to regret such a stand.

Twenty years have seen remarkable answers to the volume of united prayer offered monthly, weekly, and daily by Christian women for the conversion of the world and for the sending forth laborers into the harvest. Highways into the great heathen world have been opening and an increasing number of workers raised up. From our own Presbytery have gone Rev. G. A. and Mrs. Landis, to South America; to India, Rev. J. H. Orbison, M.D., and his sister, Miss Pendleton, Rev. J. M. Goheen and Mrs. Goheen, Miss McGinness and Miss Bird, now Mrs. Henry Forman; to China, Mrs. John Butler and Miss Cunningham; to Japan, Miss Emma Hays, for a time. Mr. Robert E. Speer, secretary of the Board of Foreign Missions of the Presbyterian Church, is a son of the Presbytery.

Besides the money sent by the Presbyterian Society to the general fund yearly, three or four lady missionaries have been supported,—at the present time, Miss Porter in Japan, Mrs. Henry Forman in India, Mrs. Landis in South America, and Mrs. Vanneman in Persia.

A glance backward over these twenty years will reveal the same little band of united, congenial fellow-workers, who have served as officers from the beginning: Miss C. W. Stewart, Mrs. W. H. Woods, Mrs.

Dorris, Miss Annie Irvine, Mrs. Barron, Mrs. M. H. Wilson, Mrs. Ross, Mrs. Orbison, with later acquisitions. But we miss the sweet, gentle, capable face of Mrs. Russell, treasurer for so long. And of those who loved the cause we treasure the memory of Mrs. Goheen, Miss Maggie Kelly, and her sister, Mrs. Graham, Mrs. Charlotte Irvine, and Mrs. Walker Woods.

In Miss Stewart's letter for 1895 she says, "Each year brings to us from our parent society calls to aid in some special work or building. The societies and bands who have answered these calls, even by small sums, have now solid investments in mission homes, schools, hospitals, and churches in Persia, Africa, San Francisco, India, Lakason in Siam, China, and Japan. All these buildings are light-houses amid the surrounding gloom, sending their beams far and wide, and calling to every passer-by, 'Come to the Light; it is shining for thee.'"

WOMAN'S HOME MISSIONARY SOCIETY OF THE PRESBYTERY OF HUNTINGDON.

President.—Miss Annie M. Irvine, Hollidaysburg, Pennsylvania.

Vice-Presidents.—Mrs. Wm. Dorris, Huntingdon, Pennsylvania; Mrs. Robert McMeen, Mifflintown, Pennsylvania; Mrs. John Russell, Philipsburg, Pennsylvania; Mrs. Wm. McClay, Belleville, Pennsylvania; Mrs. W. H. Schuyler, Everett, Pennsylvania; Mrs. D. H. Campbell, Mount Union, Pennsylvania; Mrs. Lucy Thompson, Spruce Creek, Pennsylvania; Mrs. J. W. Bain, Altoona, Pennsylvania; Mrs. R. A. McKinley, Clearfield, Pennsylvania; Mrs. H. L. Book, Waterloo, Pennsylvania; Miss S. D. Morrow, Tyrone, Pennsylvania; Miss Mira Humes, Bellefonte, Pennsylvania; Mrs. E. F. Johnston, Vice-President at Large.

Vice-President for Bands.—Mrs. A. S. Landis, Hollidaysburg, Pennsylvania.

Recording Secretary.—Mrs. A. M. Laporte, Tyrone, Pennsylvania.

Corresponding Secretary.—Mrs. W. B. Miller, Altoona, Pennsylvania.

Secretaries for Freedmen.—Mrs. D. K. Freeman and Mrs. H. G. Fisher, Huntingdon, Pennsylvania.

Secretary for Sabbath-Schools.—Mrs. M. W. Thompson, Altoona, Pennsylvania.

Secretary for Literature.—Mrs. J. A. Knight, Lewistown, Pennsylvania.

Treasurer.—Mrs. J. M. Bailey, Third and Penn Streets, Huntingdon, Pennsylvania.

WOMAN'S WORK IN HOME MISSIONS.

BY MRS. JULIA A. DORRIS.

“Go up and possess the land which I have given you.”

HOME MISSIONS, as carried on in the present day, would have been, to the churches organized in this Presbytery early in the present century, a *veritable foreign work*, for in the midst of the wilderness as they themselves were, separated by long distances, and amid the inconveniences of a country but partially opened, their main efforts were necessarily directed towards self-support; but as they grew stronger, while still struggling for their own maintenance, they reached out helping hands to the feebler churches in their vicinity, or throughout the Presbytery, that needed aid.

The mission of the church of Christ, however, is “to minister, and not to be ministered unto,” and therefore we soon find these congregations obeying the injunction of the General Assembly, which at its first meeting, in 1789, unanimously resolved “To send forth missionaries, well qualified, to be employed in mission work on our frontiers, for the purpose of organizing churches, administering ordinances, ordaining elders, collecting information concerning the state of religion in those parts, and proposing the best means of establishing a gospel ministry among the people. And in order to provide means for defraying the necessary expenses of the mission, it is strictly enjoined on the several Presbyteries to have collections made during the present year, in the several congregations under our care, and forwarded to Isaac Snowden, Esq., Treasurer of the General Assembly, with all convenient speed.”

The collection amounted to eighty pounds twelve shillings and tenpence. The usual salary allowed a missionary was four hundred dollars per annum, and in a single instance fifty dollars was granted to a Rev. Mr. Ker, for the loss of his horse on a missionary tour in the frontier parts of New York and Pennsylvania. “Their salaries were small, their

difficulties and dangers great, their labors and trials abundant ; but whatever there is of public taste, culture, and conscience in the nation to-day, and love of order and law, is chiefly due to the self-denying toils of these home missionary workers."

It is not the province of this article to trace the work of home missions, as conducted, first by the original Presbytery, then by the old Synod, followed by the General Assembly organized in 1789, then by the "Committee of Missions" from 1802, and by "The Board of Missions," from 1816, together with the "Presbyterian Committee of Home Missions," organized in 1861, and since the Reunion of 1870, by "The Board of Home Missions of the Presbyterian Church in the United States of America;" but to gather up as far as it can be done the part taken by the *women* of the church in this important department of its work.

We know that they stood side by side with the fathers, brothers, and husbands of those early days, counselling, aiding, and encouraging them in their trials and privations, sharing their joys and sorrows; but their work was so identified with that of the men, in upbuilding their own places of worship and spreading the gospel of salvation to others, that no records have been kept of their distinctive share in it.

The history, then, cannot be otherwise than fragmentary, as collected from the lips of those who have heard it from the mothers and grandmothers of past generations, and, except in a few instances, the dates are uncertain, until we come to the organized work of the present day, which it has been deemed best to record in this memorial volume, that there may be no future uncertainty as to events and dates, and especially as to the causes and influences that led up to this new and enlarged form of work.

The trials and privations of the missionary on the frontier, as it was then called, although often within their own bounds, have ever appealed to the feminine heart, so the sewing societies of the church, founded by Dorcas, while making "coats and garments" for the poor at their doors, met also at the homes of the members to make quilts, comfortables and clothing to fill boxes for the "domestic missionary," to eke out the slender pittance which the Board of Domestic Missions granted for his self-denying and laborious work.

As the members of the congregations prospered and increased in worldly goods, the log "meeting-houses" were displaced for more pretentious houses of worship, and here again the hands and needles of the

women were busied in preparing fancy and useful articles for sale in fairs and bazaars, for providing carpets and pulpit furniture, or Venetian blinds, for the edifice, and sometimes for a steeple or bell, according to their wealth or ambition.

Female Bible, Tract, and Missionary Societies were formed, and where the records have been preserved we find men, as well as women, named as contributors, which it would not be amiss for the churches of our day to adopt, for, quoting Mrs. C. E. Walker, who was Secretary of the Woman's Executive Committee of Home Missions, "We do not want the work to be largely woman's but *Christian* work; men and women equally bearing their own share in it."

Mrs. J. C. Barr, who was Miss Eliza Cresswell, of Alexandria, speaking of the early work in that church, writes recently, "I have a book of Grandmother Gemmill's, who was Treasurer of a Missionary Society, which I have been told was a Foreign Society, dating from 1825 to 1835. The yearly subscription was fifty cents. Among the names of regular contributors I find Mrs. Peebles, Mrs. Dorris, Mary Allison, Mary Dorsey, Ellen Dorsey, all paid up to 1831. The following names grouped together, marked paid, in 1828, I infer may all be Huntingdon people: Benjamin Miller, Mrs. Martha McConnell, John Peebles, Eliza Henderson, Mary Allison, James M. Bell, Eleanor Orbison, Benjamin Morgan. In this group the first and last named each contributed one dollar. The regular contributors seem to have ceased in 1838, and probably a society was organized in Huntingdon about that time. In 1849 a Female Bible Society was organized in the Church of Alexandria, which did efficient work for several years. Petersburg and Shaver's Creek were included in the bounds of the Alexandria Church in the early days, and some of the families contributed through that society. I do not think as churches they did anything in their own bounds."

The names given by Mrs. Barr were all members of the Huntingdon congregation, and from the recollections of some of the older ladies of that church, which were noted down in 1880 by the members of the Synodical Committee of Home Missions, the date of the Missionary Society there was fixed at *about* 1825, when the Rev. John Peebles became the pastor of the churches of Huntingdon and Hart's Log, and boxes for missionaries were made up and packed at his house; "his carpets it is said being almost worn out by these frequent gatherings of women." One of these ladies, Mrs. William P. Orbison, remembered well that the society of which her elder sister was a member helped to

sustain missionaries in the bounds of the Presbytery, and she herself while visiting a married sister residing in Alexandria became a member there of the little girls' society that educated two Indian boys, to whom they were allowed to give English names. Mrs. William McMurtrie, one of the older members of the Huntingdon Church, a grand-daughter of John Whittaker, an elder of the early days, has in her possession a subscription book of 1833, from which the following pledge is copied:

"We the undersigned, impressed with a sense of the importance of the general diffusion of gospel light, do engage to pay annually, so long as we shall conceive it to be our duty, the sum respectively annexed to our names, for the support of Mr. William Reed (or such other individual as the Huntingdon Presbytery shall choose) as a missionary among the heathen." John Peebles leads the list of subscribers, and of one hundred and thirty-one signatures, eighty-three are women (one being the old colored janitress, Mary Gibson, twenty-five cents); and one subscription, "The Female Benevolent Society," five dollars; "A widow's mite," twelve and one-half cents; "A female to missions," two dollars and ninety-six cents; the whole amounting to something over ninety dollars, for the year 1833. In 1835 the entries cease, and whether the subscribers no longer "conceived it to be their duty" to continue their gifts, or if the collector failed to record them, is not stated. (Rev. William Reed was one of three young men licensed to preach by the Presbytery of Huntingdon, and reared within its bounds, who offered themselves as foreign missionaries,—Reed, Fleming, and Hope. Mr. Fleming was ordained as a missionary among the "Creek Indians, West of the Mississippi," under the care of the American Board. Mr. Reed was appointed to Northern India from the Presbytery, one of the *first* missionaries under the care of the Western Foreign Missionary Society, but died in the first year of his missionary labors, 1835.*)

Of the Bellefonte Church, Mrs. William P. Wilson, daughter of Rev. James Linn, pastor of the church, says, "In 1821 we find a record of seventeen dollars and fifty cents given by 'The Woman's Missionary Society,' through Mrs. Eliza Dobbins. In later times the interest has been kept up by sewing societies, packing of boxes, etc. Before the organization of our Home Missionary Society, we for many years devoted a month in the fall to packing a 'box.' These boxes were always valuable, sometimes amounting to between two and three hundred dollars."

* Gibson's "History of the Presbytery of Huntingdon," pages 101-2, 112, 114.

Miss Annie Irvine, of Hollidaysburg, daughter of Mrs. Charlotte Irvine, one of the earnest workers in the missionary work of that church, writes, "The first home mission work done here by the women, as far as I can learn, was a box sent to Dr. Speer, at Hudson, Wisconsin, in 1861, and there has been one sent every year since."

These are a few instances of work such as was done doubtless in other churches of the Presbytery, as we know in the latter days many even of the weaker churches, as Pine Grove, Bald Eagle, Shade Gap, etc., contributed help in this way towards making the families of "the domestic missionary" more comfortable; and if a thorough canvas could be made, many facts in regard to it might be gleaned that would be worthy of record. As far as we have knowledge, the men, too, responded to the appeals of the women, and contributed generously to the "box" work.

The aid given, even in this desultory way, was appreciated, and gratefully acknowledged by the Home Mission Board and the General Assembly, but with the changed condition of affairs, as the country developed, through immigration and the railroads opening up the great West, more means and new methods of administration became imperative. This vast army that landed annually upon our shores, bringing with them "foreign faiths and customs," must be met not only with the preacher of the gospel, but by the missionary teacher and the Christian school, that they might thus be able to reach the children, and through them the parents. Trans-continental railways had brought within reach the Mexicans and Alaskans, that had come to us with newly acquired territory, and they, with the Mormons and Indians and Mountain whites of the South, the missionaries found could not be influenced by the simple preaching of the word, and asked for teachers and schools to prepare the way before them, as *they* could penetrate where the minister was barred out by the prejudice of the people. The women of the church were, therefore, called upon by the Board of Home Missions and the General Assembly "to take up the school work, and act as pioneers to our regular home missionaries;" the General Assembly of 1875 expressing "its clear judgment that home evangelization and the conversion of the heathen are one and the same work in the Lord, and therefore to be alike aided and promoted by all the godly women of the church of Christ;" and hoped "that the women of the church would add to their work of supplying missionaries with boxes the supplying of these different classes of people with schools and teachers."

They also "recommended a central organization to be exclusively devoted to woman's work for home missions, and the Assembly of 1876 authorized the Synods to appoint committees of women to co-operate with the Home Board in bringing this about."

"In response to this advice the Synod of Pittsburg appointed such a committee, consisting of *one* lady for each Presbytery. The other Synods referred to the Assembly's recommendation, but took no action." The brethren were not sure it was wise to commit such trusts to women's hands, and, moreover, did not know whom to appoint, and so did nothing.

In 1878 the General Assembly recommended, "That pastors, Presbyteries, and Synods make special effort to present to the women of our church, by sermons or otherwise, the principles and history of these organizations, and that effort be made to secure harmony of method," etc. They also recommended "that the committees on home missions in their respective Presbyteries and Synods be instructed to promote by all means in their power this work of the women in its home mission cause." As early as the fall of 1875 the Synod of Harrisburg recommended "to the Presbyteries and churches that they encourage the formation of women's home missionary societies, and that a committee be appointed to nominate annually a committee of ladies to take charge of the preliminary organization," but Synod adjourned without appointing such committee. "Although this action was taken in 1875, and reiterated in much the same terms in 1876, yet no appointment of ladies was made until 1878, when the Presbytery of Carlisle appointed two to be their part of a synodical committee."

The next year, 1879, the Synod of Harrisburg appointed a full committee, consisting of two ladies from each of its four Presbyteries (Carlisle, Huntingdon, Northumberland, and Wellsboro'). The Synod of Erie also appointed its committee this year (1879), and the Synod of Philadelphia followed their example the next year, so that in 1880 there was a complete organization throughout the State of Pennsylvania.

The work done by the women of the North in connection with the Christian and Sanitary Commissions during our civil war had developed much latent talent, and demonstrated the advantage of systematic effort, and also their ability in organizing and managing Soldiers' Aid and other societies, to meet the requirements of those times, and so there were women being trained and fitted to act in the emergencies of the church as well as the state.

"The Ladies' Board of Missions of New York" had been at work for several years, both for home and foreign missions, having entered New Mexico with the first missionary of our church in 1866; "The Woman's Foreign Missionary Society of the Presbyterian Church" had been working since 1870, drawing its leaders largely from those women who were interested in the home work, many of whom had been contributing to foreign missions through the channels of "The Woman's Union Missionary Society," founded by Mrs. Doremus.

Presbyterian women, having been educated according to a strict and literal interpretation of Paul as to their "keeping silence" in the churches, were slow to take any steps that would lay them open to the charge of "running" without being "sent," and feared lest they might lay their hands upon the ark without a warrant. But, while loyal and obedient, they have also been trained to a conscientious performance of duty, and, when sure that the command to "go forward" is meant for *them*, they go.

There were women, therefore, whose "hearts were stirred up," ready to respond to the calls of the Home Mission Board, the General Assembly, and their Synods, as the children of Israel to Joshua, "All that thou commandest us, we will do, and whithersoever thou sendest us, we will go."

It was during the session of the General Assembly of 1878, at Pittsburg, that the first convention of ladies especially intersted in home missions was held in the lecture-room of the First Presbyterian Church. The committee of ladies already appointed by the Synod of Pittsburg took an active part in this convention, and it prepared the way for the organization of "The Woman's Executive Committee of Home Missions of the Presbyterian Church," which has co-operated with the Board of Home Missions so harmoniously ever since.

Space cannot be taken to enumerate the steps that finally resulted in the organization of this committee on December 12, 1878, but it has been well told by Mrs. S. F. Scovel, one of the original committee from Pittsburg Synod, in a paper which ought to have a place among the archives of the Presbyterian Church.

(For some of the information given here in regard to the recommendations and actions of Synods indebtedness is acknowledged to Mrs. George Norcross, of Carlisle, extracts being taken from the historical paper prepared and read by her at Harrisburg, October 27, 1892, at the tenth annual meeting of the Woman's Synodical Society of Home Missions for the Synod of Pennsylvania.)

The following official notification was sent to the members of the committee appointed for the Presbytery of Huntingdon:

"HARRISBURG, Oct. 27, 1879.

"MRS. WM. DORRIS,—You were appointed, with Mrs. W. P. Wilson, of Bellefonte, by the Synod of Harrisburg, last week in session at Williamsport, to represent the Presbytery of Huntingdon on the Woman's Committee for Home Missions of the Synod of Harrisburg. The other members of the committee are Mrs. Geo. Norcross, Carlisle; Mrs. J. C. Caldwell, Chambersburg; Mrs. W. C. Lawson, Milton; Mrs. S. A. Proctor, Lewisburg; Mrs. Henry Miner, Elkland; Miss F. A. Dyer, Covington.

"Yours truly,

"T. H. ROBINSON,

"*Stated Clerk.*"

Owing to various causes, some of the ladies appointed by the Synod declined to serve; the remaining ones of the number were frequently strangers to each other, and living too far apart to meet together, conference and planning how to start to work had to be done by pen.

Finally, after much consultation and perplexity as to the best way, "the committee decided to act upon a recommendation of Synod, that 'conventions be held on this subject in our several Presbyteries.'" Accordingly such a convention was called for the Presbytery of Carlisle, to meet at Chambersburg on February 25, 1880, to be addressed by Dr. Sheldon Jackson, the great champion for home missions, and Mrs. F. E. H. Haines, Corresponding Secretary of the Woman's Executive Committee of Home Missions,—and one for the Presbytery of Huntingdon on February 26 and 27 in the town of Huntingdon. The way was not opened at that time to meet in the other Presbyteries,—Northumberland and Wellsboro'.

A call was issued February 9, 1880, under the auspices of the Woman's Committee of Home Missions appointed by the Synod of Harrisburg, signed by the Rev. A. Nelson Hollifield, pastor of the Huntingdon Church, and sent to every church in the Presbytery of Huntingdon, stating that a convention in the interest of home missions would be held at Huntingdon February 26 and 27, asking them to be represented by the pastor and three delegates, two of these being women. There was a large attendance, and this convention did much to arouse a new interest in the cause.

Dr. Jackson spoke at all of the sessions, and Mrs. Haines met with the ladies and gave them information about their special department of the work, which was the support of schools and missionary teachers, building chapels, etc.

Mrs. Pratt, of the Indian Training School at Carlisle, also gave an interesting talk upon their work. Mrs. George Norcross (sister of Dr. Sheldon Jackson) and Mrs. J. C. Caldwell, members of the Synodical Committee, attended the convention and took part in the ladies' meeting, which was held before the public meeting in the morning.

In the afternoon Dr. Jackson addressed the convention upon Woman's Work. At the close of his address, upon motion of Rev. A. N. Hollifield,—unanimously adopted,—the chair appointed the following ladies as a committee to secure Presbyterial action, etc.: President, Mrs. Wm. Dorris, Huntingdon; Secretary, Mrs. J. M. Bailey, Huntingdon; Mrs. Dr. Wilson, Hollidaysburg; Miss Eliza Cresswell, Alexandria; Miss Mila Porter, Graysville; Mrs. Annie G. Patterson, Lewistown; Mrs. N. C. Barclay, Altoona; Miss Hattie Browne, Newton Hamilton.

Mrs. Haines called the members of the Synodical Committee together at this time, and, although few in number, an organization was effected by electing Mrs. George Norcross president, and Miss F. A. Dyer, of Covington, secretary. At this meeting Mrs. John M. Bailey, of Huntingdon, who had assisted in the preparations for the convention, was elected to fill the vacancy on the committee for the Presbytery of Huntingdon, Mrs. William P. Wilson, of Bellefonte, having declined the appointment by the Synod. As no uniform plan of action could be arranged, it was thought best that in each Presbytery the members of the committee should work according to their best judgment, and, where successful, communicate the plan to others.

A report was sent October 22, 1880, to the Synod, in session at Chambersburg, by the synodical secretary, showing some advance had been made in organization and general interest during the past eight months, with a request for the enlargement of the committee. The report was approved and the committee increased to sixteen members, four from each Presbytery. Those appointed for the Presbytery of Huntingdon,—Mrs. William Dorris, Huntingdon; Mrs. John M. Bailey, Huntingdon; Miss Eliza G. Cresswell, Alexandria; Mrs. S. M. Woodcock, Altoona.

The first efforts of the committee were directed towards spreading information through the sixty-seven churches of the Presbytery, as preparatory to the organization of societies and bands among the women and young people. To this end appeals were made, first to the pastors, and then to the women of the churches, as soon as names could be obtained

with whom to open up correspondence, asking them to distribute leaflets and mite-boxes, furnished freely by the Woman's Executive Committee, and urging that subscriptions be obtained, wherever possible, to *The Rocky Mountain Presbyterian*, edited by Dr. Jackson, at Denver, Colorado. Instructions as to the general work were given, and special directions as to organizing societies and conducting meetings, etc., and where to apply for help or information.

Many ministers replied with encouraging words, and offering their assistance, and many women were found waiting and anxious to be shown what to do. Others were indifferent, and some "doubted," wondering "whereunto this would grow," and feared lest woman's work for foreign missions would suffer in consequence. There were difficulties to be overcome and objections to be met, but the work was not "woman's," but *God's, through woman*, and it went forward.

At the first meeting of the Presbytery, April, 1880, in Bellefonte, after the convention held at Huntingdon the preceding February, a paper was offered by the Rev. A. N. Hollifield, stating the action of the convention, and naming the members appointed at that time, as a Presbyterian committee, "to effect the organization of auxiliary societies in our bounds," and "be it *Resolved*, that we *cordially recommend* the said committee to our churches."

This resolution called forth considerable discussion and some opposition, but was bravely defended by earnest friends of the cause, and the paper was finally adopted.

The progress made in organization can be shown best by the following extracts from the report of the Synodical Committee, made one year after, to the Presbytery at their meeting in April, 1881 :

"Believing that the members of the Presbytery of Huntingdon are not indifferent to any work of the Master carried on within their own bounds, and encouraged by the resolution of the Synod of 1880, page 15 of the 'minutes,' 'that we will endeavor to help those women who labor with us in the Lord, and encourage and assist them in organizing Home Missionary Societies and Bands in all our congregations,' we, the members of 'The Woman's Synodical Committee on Home Missions,' who have the honor to represent the Presbytery of Huntingdon on this committee, venture to intrude upon your time and patience with a report of our work in this department during the past year. In March, 1880, soon after our appointment by the Synod of Harrisburg, we made our first report to the 'Woman's Executive Committee,' showing but three societies, and one band, auxiliary to them. These, with their contributions, were from the following churches :

"Alexandria, organized March 4, 1876: to Woman's Executive Committee, \$50; box to missionary, \$103.28; Huntingdon, organized June 25, 1879: cash, \$38; box, \$76.10; Huntingdon Band, Lilies of the Valley, contributed to box; Lewistown, organized March 31, 1880;

special donation from the Misses Stewart, Colerain Forge, \$5; making a total of cash, \$93; boxes to home missionaries, \$179.38; total to both, \$272.38. (The Lewistown society was organized through the efforts of Mrs. A. Granville Patterson, of Lewistown, a member of the committee appointed by the convention at Huntingdon in February, 1880.)

"Our second annual report to the Woman's Executive Committee, for the year ending March, 1881, shows fourteen organizations, a gain of ten during the year; the greater number have been but recently organized, and nine only report contributions. Five churches contributed without organization, and a special gift by the Misses Stewart of Colerain Forge.

"Receipts in cash, \$520.63; value of boxes, \$536.88; total, \$1057.51, a gain of \$785.13, and ten more organized societies.

"(Signed by the committee,)

"MRS. WILLIAM DORRIS,
"MRS. JOHN M. BAILEY,
"MRS. S. M. WOODCOCK,
"MISS E. G. CRESSWELL."

At the twelfth annual meeting of the Synod at Clearfield, October, 1881, which proved to be its last session,—as its official existence ended January 2, 1882,—the Home Mission Committee was continued, and the same ladies were appointed to represent this Presbytery, Miss E. G. Cresswell being then Mrs. J. C. Barr, of Alexandria. The third report, for the year ending March 31, 1882, showed women's societies, thirteen; bands, six; total, nineteen, a gain of five; cash, six hundred and thirty-five dollars and five cents; boxes to home missionaries, schools, etc., seven hundred and fifty-one dollars and sixty cents; total, one thousand three hundred and eighty-six dollars and sixty-five cents. Eight churches without societies contributed through mite-boxes. Fourth report, March, 1883: auxiliaries, twenty-five; churches contributing without societies, eight; cash, six hundred and fifty-two dollars and seven cents; boxes, seven hundred and one dollars and ninety-four cents; total, one thousand three hundred and fifty-four dollars and one cent.

By the action of the Synod of Pennsylvania, convened at Harrisburg, October 19, 1882, seventy-five ladies were appointed as a committee, representing the twenty-two Presbyteries of the Synod, "to have in charge the interests of woman's home mission work within their several Presbyteries," and also recommended that this committee meet at Carlisle, in connection with the meeting of the Woman's Home Missionary Society of the Presbytery of Carlisle, on the 8th and 9th of November following. In response to this call a large company came together from the recently-consolidated Synods of Erie, Harrisburg, Philadelphia, and Pittsburg, and organized as a "Synodical Committee for Home Missions of the Synod of Pennsylvania," electing as their officers, Mrs. S. S. Bryan,

chairman; Mrs. Thomas McCauley, vice-chairman; Miss F. A. Dyer, corresponding secretary; Miss E. S. Dickey, recording secretary.

The ladies appointed for the Presbytery of Huntingdon by the reconstructed Synod were the members of the committee that had been acting under appointment from the late Synod of Harrisburg, now as members of the "Synodical Committee of the Synod of Pennsylvania."

The work was growing steadily, as shown by the fourth report made March 31, 1883, and the committee felt the time had come for organizing as a Presbyterial society. The following circular, therefore, was issued, accompanied by the several actions and recommendations of the Presbytery of Huntingdon, with their endorsement:

"It is the desire of the members of the Woman's Synodical Committee on Home Missions representing the Presbytery of Huntingdon that a Presbyterial society shall be organized as early as possible; and as soon as arrangements can be made a meeting of the auxiliaries and Presbyterial Committee will be called to consider this question, and to elect their own officers. In the mean time our work will be systematized and facilitated if treasurers of Auxiliaries and other contributors to home missions will send their money to Mrs. John M. Bailey, Treasurer of the Woman's Home Mission Work of Huntingdon Presbytery.

"(Signed)

MRS. WM. DORRIS,

"Chairman Synodical Committee."

HUNTINGDON, PA., August 30, 1883.

TO HOME MISSION AUXILIARIES AND MEMBERS OF THE WOMAN'S HOME MISSION PRESBYTERIAL COMMITTEE.

Unavoidable hinderances have prevented the publication and sending out at an earlier date the several actions of the Huntingdon Presbytery in regard to our home mission work. Neither have we been able to hold a general conference with the members of the Presbyterial Committee for the purpose of dividing the work, which has grown rapidly since its start in the winter of 1879-80, when we numbered but two auxiliaries. At this date our auxiliaries are twenty-seven, societies having been reported as organized in the churches of West Kishacoquillas and Buffalo Run since we reported to the Presbytery in April last, and the women of nine of our churches have been contributing without regular organization. With such marked increase of interest thus shown in this department of mission work, the members of our Synodical Committee cannot but feel that the time has come for handing the care of it over to the auxiliaries themselves, and we therefore ask you to examine carefully the Constitution for Presbyterial society herewith enclosed, and be prepared (when the call for a meeting shall be issued) to adopt it, or to make changes in it, if necessary, if it shall be decided by a majority of those present that it is expedient to organize as a Presbytery for woman's work in home missions.

In the Synod of Pennsylvania the women have thus organized in all but four of its twenty-two Presbyteries. Will you not by your action in this matter enable us to report to the Synod at its meeting in Pittsburg, in October next, that the women of the Presbytery of Huntingdon

do not mean any longer to be left behind, but expect to keep pace with the work of the Presbyterian Church?

MRS. WILLIAM DORRIS,	} <i>Synodical Committee.</i>
MRS. JOHN M. BAILEY,	
MRS. J. C. BARR,	
MRS. S. M. WOODCOCK,	

August 30, 1883.

ACTIONS AND RECOMMENDATIONS OF THE PRESBYTERY OF HUNTINGDON IN REGARD TO WOMAN'S WORK IN HOME MISSIONS.

After the presentation and adoption of the third annual report of the Woman's Synodical Committee on Home Missions, representing the Presbytery of Huntingdon, the following resolution was offered and passed unanimously by the Presbytery in session at Hollidaysburg, April 12, 1882:

"In view of the present vast emigration to our Western States, and the importance of most active mission labors there, especially in the present decade, as affecting the future interests of both the country and the church, we have heard with great pleasure and interest the report of the Woman's Home Missionary Society of the Presbytery, showing their commendable zeal in the organization of auxiliaries within our bounds."

At a meeting of the Presbytery of Huntingdon, October 1, 1882, the following resolution was passed:

"*Resolved*, That the members of the Woman's Synodical Committee on Home Missions, residing within the bounds of this Presbytery, be requested to take charge of the woman's home mission work of the Presbytery, reporting their work statedly to us, and that Mrs. John M. Bailey, of that committee, act as Presbyterial treasurer for the auxiliaries of the Woman's Home Mission Society."

Also at a meeting of the Presbytery, held April 11, 1883, the following minute was adopted:

"The fourth annual report of the Woman's Home Mission Society of the Presbytery was received and read, and in compliance with the recommendation and request of the Woman's Synodical Committee on Home Missions of this Presbytery, a Presbyterial Committee was appointed to assist the Synodical Committee in the department of mission work committed to their charge. The Presbyterial Committee to consist of the following-named ladies: Mrs. William Gemmill, Ramey, Clearfield County, Pennsylvania; Mrs. William C. Kuhn, Pine Grove Mills, Centre County, Pennsylvania; Mrs. H. G. Fisher, Huntingdon, Huntingdon County, Pennsylvania; Mrs. James A. Beaver, Bellefonte, Centre County, Pennsylvania; Mrs. George Elder, Lewistown, Mifflin County, Pennsylvania; Mrs. Robert F. Wilson, Port Royal, Juniata County, Pennsylvania; Mrs. George K. Scott, Shellsburg, Bedford County, Pennsylvania; Mrs. Charlotte Irvine, Hollidaysburg, Blair County, Pennsylvania; Mrs. Ner Thompson, Milroy, Mifflin County, Pennsylvania; Mrs. S. R. Barclay, Altoona, Blair

County, Pennsylvania; Miss Ida F. Reamer, Bedford, Bedford County, Pennsylvania; Mrs. William Dorris, Huntingdon, to act as President, and Mrs. John M. Bailey, Huntingdon, to act as Treasurer of the Society."

Members of Woman's Synodical Committee representing the Presbytery of Huntingdon: Mrs. William Dorris, Huntingdon, Pennsylvania; Mrs. John M. Bailey, Huntingdon, Pennsylvania; Mrs. J. C. Barr, Alexandria, Huntingdon County, Pennsylvania; and Mrs. S. M. Woodcock, Altoona, Blair County, Pennsylvania.

At a meeting of the Presbytery of Huntingdon, held in the Presbyterian Church of Mifflintown, April 11, 1883, the following paper was adopted, viz.:

"The Presbytery have this day heard with great pleasure the report of the Woman's Home Missionary Societies within our bounds (the same being the Fourth Annual Report of the Woman's Synodical Committee on Home Missions representing the Presbytery of Huntingdon), and rejoice greatly in view of their rapid growth, increase in contributions, and proportionate efficiency over past years, and also in view of new auxiliaries and bands which have been formed during the past year.

"Therefore be it resolved:

"*First.* That the Presbytery regards this Society as one of the important agencies by which the great work of our Lord is to be carried forward in the earth, and that we most heartily congratulate the auxiliaries, bands, and the families having mite-boxes, for the great good already accomplished by them, and pray that they may advance to still greater results, and reap proportionately greater blessings.

"*Second.* That we earnestly recommend that organizations be effected in all the churches within our bounds where they do not now exist.

"*Third.* That the officers of the Presbyterial Committee be requested to report fully their work to this body at its annual spring meeting.

"*Fourth.* That the following members of Presbytery be appointed a permanent committee to confer with the members of the society concerning their plans and work, and to render them in the name of the Presbytery all the assistance in their power. Names of committee: D. K. Freeman, D. H. Barron, D.D., T. H. Wiggins, Elder.

"*Fifth.* That the stated clerk of the Presbytery send a copy of their action to Mrs. William Dorris, President of the Presbyterial Committee, with the request that a copy be sent by her to each society within our bounds."

M. N. CORNELIUS, }
J. C. BARR, } Committee.

Arrangements were accordingly made for holding a meeting in Altoona, and a call was issued for October 8 and 9, 1883, "under the auspices of the Woman's Synodical and Presbyterial Home Mission Committees of the Presbytery, for the purpose of organizing a Presbyterial Society,—if the way be clear,—and for the advancement of the general interests of home missions."

The meeting on Monday evening, October 8, held in the First Presbyterian Church, was addressed by Rev. Wm. C. Roberts, D.D., Secretary of the Board of Home Missions. On Tuesday, October 9, the sessions were in the Second Presbyterian Church, and after devotional exercises, led by Mrs. N. C. Barclay, of Altoona, Mrs. Chas. E. Walker, Vice-President of the Woman's Executive Committee, was chosen to preside, and Mrs. Woodcock and Mrs. Dorris as Secretaries.

Mrs. S. M. Woodcock, of Altoona, welcomed the delegates in an excellent address, and after roll call of the churches,—showing quite a good representation,—Mrs. F. E. H. Haines, Corresponding Secretary of the Woman's Executive Committee, who had come from New York to aid the ladies in organizing, gave an account of the progress of the work, and Mrs. Walker and Miss McKean made good addresses. Miss McKean was a missionary teacher in Utah, and said, "The only hope for Utah is the education of the children." (Miss McKean is now the wife of Rev. W. P. White, of Germantown.)

Committees on constitution and organization of Presbyterial Society were appointed, who reported a constitution and the following permanent officers:

President, Mrs. Wm. Dorris, of Huntingdon; Corresponding Secretary, Mrs. S. M. Woodcock, Altoona; Recording Secretary, Mrs. J. C. Barr, Alexandria; Treasurer, Mrs. J. M. Bailey, Huntingdon.

Vice-Presidents, Mrs. Charlotte Irvine, Hollidaysburg; Mrs. S. A. Smith, Altoona; Miss Lizzie Bell, Bellwood; Mrs. Emma Dewees, Lewistown; Mrs. Dr. McClay, Milroy; Mrs. Henry Butler, Clearfield; Mrs. James A. Beaver, Bellefonte; Mrs. R. F. Wilson, Port Royal.

The report given showed that there were twenty-seven auxiliaries in the Presbytery, with contributions up to April 1, in money and boxes, amounting to thirteen hundred and fifty-four dollars and one cent, the same report that was made to the Woman's Executive Committee and to Presbytery in April, 1883.

The paper prepared and read by Mrs. J. C. Barr at this meeting, relative to the formation of the Alexandria Society, being of such general interest, is given here in full.

"We call ourselves the pioneer society of Huntingdon Presbytery, because we were the first society organized within its bounds, for the present organization was effected in March, 1876. We have perseveringly continued till the present,—sometimes amid discouragements when little interest has been manifested by the members and few found at the regular meetings of the society.

"One fact worthy of mention of our society is, that we have never failed to hold our regular monthly meetings since its reorganization. We say reorganization, for we find that, running back to December 25, 1823, Rev. James Thompson, pastor of the Church of Alexandria, preached the first home mission sermon, which so stirred up the hearts of the good women of the church that four met that same afternoon to consider the formation of a missionary society. Of these ladies, one, Miss Margaret Stewart, is still living, to whom we are indebted for the facts of this organization, which became a large and flourishing society. Rev. Mr. Thompson wrote a constitution for them.

"They met twice a month, on Saturday afternoon, at the homes of the members. They went just after a twelve o'clock dinner and worked until bedtime. The members had but little money to give, but willing hands to work for the Master. This work they sold and put the money in the treasury. Some of the members chose special work. One lady continued for years making gentlemen's stocks, such as were worn in that day. Another embroidered baby caps. Some made needle-books and pin-cushions.

"The meetings were opened with reading the Scriptures and prayer. One was appointed at each meeting to read at the next meeting. If members were absent, a fine of six cents was imposed. At the end of the first year they had ninety dollars in the treasury.

"Dr. Ely came after this, preaching missionary sermons, trying to establish societies in the churches. When he found one already in Alexandria, and the only one within the bounds of Huntingdon Presbytery, he proposed to take their money, double it, and send it back to pay a missionary to labor in their own Presbytery. This he did, and Rev. James Thompson employed Rev. Samuel Montgomery, of Northumberland County, who served six months for that money, laboring at Yellow Creek, Coffee Run, and Marklesburg, which was all missionary ground then. After the first year the money was sent to Presbytery, to be used where most needed. The yearly contributions never amounted to less than sixty dollars. Three life members were made in this society.

"After this the little girls formed a society on the same principles. They sent their money to Rev. William Montgomery, a missionary laboring among the Osage Indians. We selected two children for them to name, and one was called Henry Martyn, the other Cladius Buchanan. How long this little girls' society continued we have no record; but the other lasted many years, until death, marriage, or removal had claimed most of the members. Of this old society we have two at least of the members of it enrolled as members of our present society, and one who was a member of the little girls' society.

"Of Miss Stewart, one of the founders of the parent society, I wish to speak. Although living in Philadelphia, in her eighty-fifth year, her sight almost gone, yet her heart returns to the old Church of Alexandria, and her interest continues in all its work. When I meet her, almost the first question she asks is, 'What about your missionary society? What are you doing?' And then her thoughts go back to the old society, of which she loves to speak. Soon these living links that connect the society of 1883 with that of 1832 must be broken; but we may be thankful that some of the old spirit remains. Indeed, it has never died out, for whilst the organization by changes was broken up, the spirit continued, and missionary boxes were sent out by the ladies of the church year after year. When the formation of women's missionary societies was recommended in all our churches some years ago, our ladies, when they came together for that purpose, by a large majority decided it should be a *home* missionary society, thus again becoming the first organized Home Missionary Society in the Presbytery.

"We have also organized, two years ago, a Young Ladies' Foreign Missionary Band, and find the two working together harmoniously."

After earnest words of counsel and instruction from Mrs. Haines and Mrs. Walker, in the closing hours of the afternoon, Dr. W. C. Roberts bade the society God-speed in the work that lay before it, and pronounced the benediction; and thus on the 9th of October, 1883, the Woman's Home Mission Society of the Presbytery of Huntingdon began its official life.

The first annual meeting was held on October 29 and 30, in the Logan's Valley Church, at Bellwood; opening on Wednesday evening, 29th, by a public meeting, at which Rev. Joseph H. Mathers, D.D., pastor of the church, presided. Addresses were made by Rev. J. C. Barr, of Alexandria, Rev. J. H. Mathers, Rev. M. N. Cornelius, of Altoona First Church, and Rev. D. K. Freeman, of Huntingdon. These addresses were short, "but earnest in setting forth the needs of home missions, and pleading for increased effort and enlarged contributions." The session on Thursday morning, 30th, opened at 9.30. Forty-two delegates responded to the roll call, representing seventeen auxiliaries and bands.

The report of the Corresponding Secretary, Mrs. S. M. Woodcock, gave contributions in cash of \$1089.17; in "boxes," value, \$657.47; an aggregate of \$1756.64; and thirty-seven auxiliaries, being a gain of ten over the report of 1883, at the time of organization; four of these having been organized through the instrumentality of Miss F. A. Dyer, who visited in the spring as Synodical Secretary many of the churches and societies of the Presbytery in the interest of the work.

The Treasurer, Mrs. John M. Bailey, reported money sent through her \$866.94; the discrepancy between her report and that of the Corresponding Secretary being accounted for by the fact that Mrs. Woodcock gave amounts, collected from the blanks sent to her, dating from April 1, 1883, to April, 1884; while Mrs. Bailey's receipts were from October, 1883, to October, 1884; and also that churches, societies, and individuals require "line upon line, precept upon precept," before they will learn to follow rules for systematic work, and, notwithstanding repeated directions to the contrary, money was sent direct to New York to Mrs. M. E. Boyd, Treasurer of the Woman's Executive Committee, instead of to the Presbyterial Treasurer.

It was decided that hereafter only money sent *through the Presbyterial Treasurer* would be reported or credited to auxiliaries, and that the *Presbyterial year* would close September 30. The President, Secretaries, and Treasurer were re-elected for the ensuing year, with some changes in

the list of Vice-Presidents. Mrs. R. H. Shaw, of Clearfield, Mrs. Emma W. McCoy, of Tyrone, and Mrs. Emily W. Kuhn, of Altoona First Church, being added, or taking the places of those retiring; Mrs. William H. Woods, of Huntingdon, and Miss Ida Dull, of Lewistown, were made Superintendents of Bands; Miss Lida N. Wilson, of Port Royal, given charge of Sunday-School work; and Mrs. J. L. Russell, of Altoona Second Church, appointed as Secretary of Freedmen's Department, as the support of schools under the care of the Board for Freedmen had been undertaken in 1884 by the Woman's Executive Committee of Home Missions, in addition to that already assumed among the Indians, Mexicans, and Mormons.

Mrs. F. E. H. Haines met again with the society in this its *first annual* gathering, and gave a most interesting account of the missions in Alaska and Utah, which she had visited during the summer. Mrs. Darwin R. James, of Washington, D.C., First Vice-President of the Woman's Executive Committee (now its able President), spoke on the "Destiny of our Nation," showing America, a nation set in the midst of the world, as a Christianizer of *all nations*, as they are brought to our doors by immigration. Miss F. A. Dyer urged upon societies, and treasurers of auxiliaries, to be prompt and exact in their reports and payments, as the smoothness and success of the work begins here, and related instances of the great sacrifices made by missionary teachers, working under hardships and difficulties, isolated from companionship, with poor accommodations for their schools or their own comfort.

The *second annual* convocation was held in Tyrone, October 1 and 2. The public meeting October 1 was addressed by Rev. Dr. R. H. Allen, Secretary of the Freedmen's Board, and Rev. J. L. Russell, of Altoona Second Church.

On Friday, October 2, Mrs. R. H. Allen, secretary for this department of the Woman's Board, pleaded in eloquent words for help for freedwomen and their children. Mrs. A. P. Happer, missionary to China, testified to the assistance rendered to the work abroad by the loyal support of the home work.

Mrs. Charles L. Bailey and Mrs. Thomas L. Wallace, of Harrisburg, of the Presbytery of Carlisle, gave valuable suggestions as to methods of work, and the devotional spirit they brought with them was very helpful. The reports of the Corresponding Secretary and Treasurer showed increase in money and membership; but we may not follow the progress of the society—even in outline—through the years. The Treasurer can

give the records of the past, as shown by her receipts, but God only knows what *he* has recorded of earnest prayers, of self-denials and sacrifices, and "the constraining love" which prompted the gifts.

Some of the early workers have folded their hands and gone to receive their reward, and will long "be remembered by what they have done;" among these must be mentioned Mrs. S. M. Woodcock, the efficient, faithful Corresponding Secretary, and Mrs. Charlotte Irvine, First Vice-President, who with Mrs. Tucker organized the Alaske Club, of Hollidaysburg Church, the *first boys'* band for home missions in the Presbytery.

Mrs. R. H. Allen and Mrs. F. E. H. Haines have also "passed into the skies," but have left their monuments in schools founded as "light-houses amidst the surrounding darkness," and in many, many lives redeemed and blessed, through the knowledge of the gospel of the Son of God.

It is of interest to remember that Mrs. Haines was the daughter of Mr. Wilder, of New York, who educated and sent Jonas King, the first missionary to Syria, and paid his salary there, when the American Board of Foreign Missions was in its infancy. In her youth Miss Wilder had expected to go as a foreign missionary, but God had other work for her, and the way was not opened to carry out her plan of life.

Of the ministers of the Presbytery who aided in the beginning of this work, M. N. Cornelius, George Elliott, and J. C. Barr have rested from labor and gone home; while Father Prideaux, in his eighty-third year, and Dr. O. O. McClean are waiting with faces turned eastward, their feet touching the brink, ready to cross the river when the summons comes.

Some societies have dropped out by the way, and a number of bands have been merged in the Society of Christian Endeavor, but we hope that contributions to home missions will not be lost, although they may go by a different channel.

At the third meeting, October 7 and 8, 1886, at Huntingdon, Miss Mary T. Elder, of Lewistown, and Mrs. N. C. Barclay, of Altoona, were elected to take charge of bands, and Miss Mary S. Coolbroth, of Hollidaysburg, as Assistant Corresponding Secretary.

At the fourth meeting, at Mount Union, October 1 and 2, 1887, Mrs. Dorris having declined re-election, Mrs. J. L. Russell was made President; owing to removal from the Presbytery of Mrs. J. C. Barr, Recording Secretary, Miss Annie I. Clarke, of Tyrone, was elected to that

office ; and Miss S. H. Hutchinson, of Altoona, as Corresponding Secretary, in place of Mrs. S. M. Woodcock, resigned.

Mrs. Dr. Freeman and Mrs. H. O. Fisher, of Huntingdon, were made Secretaries of the Freedmen's Department, left vacant by Mrs. Russell's election to the Presidency. Rev. J. L. Russell having accepted a call to Los Angeles, California, Miss Annie M. Irvine was elected President, at Clearfield, October 4, 1889, and in this, the twelfth year of the Presbyterian Society, is still its honored leader.

In the spring of 1890 Miss Annie I. Clarke, Recording Secretary, died, beloved and regretted by all who knew her, and Mrs. A. M. Laporte, of Tyrone, filled the vacancy until the meeting at Hollidaysburg, in the fall of 1890, when she was elected to the office. At the same meeting the bands were put in charge of Mrs. L. S. Landis, of Hollidaysburg, in place of Miss Elder, resigned.

In 1891 Mrs. A. H. Jolly was given the care of the work in Sabbath-schools, succeeded by Mrs. M. W. Thompson, of Altoona, in 1893.

In 1892 Miss Hutchinson, Corresponding Secretary, resigned, and Miss Clara Bain, of Altoona, was chosen, and remained in office until 1894, when at the meeting in Bellwood, that year, Mrs. W. B. Miller, of Altoona, was elected.

In 1893 Mrs. J. A. Knight, of Lewistown, was made Secretary of Literature.

At the twelfth meeting, in Huntingdon, 1895, all of the officers were re-elected.

The following financial statement has been furnished by the Presbyterian Treasurer, Mrs. John M. Bailey, who has remained faithfully at her post through all of these changes.

The Presbyterian year dates from October to October.

Cash from 1883 to 1895, paid to Treasurer of Woman's Executive Committee of Home Missions . . . Total .	\$20,032 68
Cash from 1883 to 1895, by special collections, for expenses of Presbyterian Society	547 73
	<hr/> \$20,580 41
Value of boxes, for missionaries and schools, 1883 to 1895	7,014 94
	<hr/> \$27,595 35
Contributions in cash before organization	2,122 98
Value of boxes, in cash	2,837 27
	<hr/> 4,960 25
Final total	<hr/> \$32,555 60

In 1892 the society received three hundred dollars, by legacies and gift, from Mrs. Jane E. Cunningham, Mrs. Annie Gilfilon, and Miss

Sarah T. McAlister, of the Lost Creek Church; and from the Tyrone Auxiliary a legacy of five hundred dollars, from Mrs. Elizabeth Harnish. The three hundred dollars from Lost Creek were applied to the building for the school at Hot Springs, North Carolina, and the five hundred dollars legacy from Tyrone to the building of the chapel at Jackson, Alaska, which is to be named for Mrs. Harnish. In 1893 the Alexandria Society paid a legacy of ninety-five dollars left to them by Mrs. Mary Dorris Shaw, which was applied to the building fund.

October, 1884, societies, 14; churches, 4; bands, 7; Sunday-schools, 4.

October, 1885, societies, 23; churches, 1; bands, 8; Sunday-schools, 2.

October, 1895, societies, 34; S. C. E., 9; bands, 19; Sunday-schools, 7.

Only thirty-one of the seventy-six churches of the Presbytery are represented in the contributions of 1895, although the auxiliaries number sixty-nine. Many of the non-contributing churches are weak, but the Pine Grove Society, numbering only four members, and sometimes only two at the monthly meeting, by their contributions to both home and foreign missions shows what can be done if there be first a "willing mind."

The money and box valuations reported here by no means represent all the contributions of the women of Huntingdon Presbytery, for scholarships have been sustained, the money for which did not pass through the hands of the Presbyterial Treasurer, and boxes sent which were not reported to her.

In these days it would be time wasted to discuss the *advantages* of organization, for, as the Rev. Dr. Maxwell says, "Twenty-five intelligent, earnest Christian women working methodically and systematically can accomplish more than one hundred having neither plan nor concert of effort."

"Woman's work in home missions" needs now no apology. The *results* speak for it. "Men may come and men may go," but it has come to stay, *as long as it may be needed*.

God's blessing has accompanied it, not only to those whom it reached out to help but to the women engaged in it. The gain to them cannot be measured, and all that they gave he has given back in full measure, "pressed down and running over." It has not only the sanction of the ministers now, but other boards and agencies of the church, beside the Home and Foreign, are calling with Macedonian importunity, "Come over and help *us*."

It has not hurt woman's work in foreign missions, as was feared, for home missions are the real support of foreign, and in the upbuilding of the church at *home* lies its strength. In proportion as we lengthen the "cords" the "stakes" must be strengthened or there will be certain collapse.

Among the causes and influences that led up to woman's work in *missions* her part in the prayer-meeting might have been mentioned, as not only the *secret* of *her* strength but the power of the church to accomplish anything for Christ must be found in prevailing prayer. "The first Christian church in Europe had its origin in a woman's prayer-meeting, and now such meetings gird the round earth," and the answer comes back in "showers of blessing."

Dr. J. H. Mathers says, "In the church of my childhood, Mifflintown and Lost Creek, the prayer-meetings were always maintained by the faithful women. Often no representative of the other sex was present at all. The *lot* in which our church stood, and where the Presbyterians of that region worshipped for many years, was the bequest to the congregation of *the widow* of John Harris; and one of her relatives, subsequently, was a pillar in the church,—a saintly woman, who acted as superintendent of the Sunday-school, leading in prayer, and helping in every way,—Miss Mary Bryson. I have no doubt that every other congregation in the Presbytery was indebted to such faithful, devout women. We were accustomed to look on 'Aunt Polly Bryson' as a saint."

Woman's zeal in advancing the temperance reform, which has developed so marvellously in the present age, and been a help to the churches of all denominations, is well known. "Father Hunt's" campaign through the Presbytery and the "Sons of Temperance" movement were aided by her quiet influence and voice at home if not, as now, in the public gatherings. Not far from the spot where the red men of the Juniata reared the "Standing Stone" of the tribes stands now the "Standing Stone Chapel," with open doors and a warm welcome for all the children that will enter to be taught the way of life,—a testimony to the work of three young women who began their teachings under the trees on the hill-side, with only the sky for a roof.

It is said "the early English Baptists were opposed to singing in public worship, but some contended that *men only* should sing, as women were to keep 'silent in the churches.'" Those days have gone, with the old things passed away, and woman may teach in the Sunday-school, and sing, and even talk, if she has a message; but the message she *must*

proclaim is the one given to her by her Lord,—“Go tell quickly, he is risen, he is risen indeed.”

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

BY REV. HARVEY GRÆME FURBAY, Ph.D.

INVESTIGATION, as shown in the following table, brings no report of an organization which was distinctly for the young people in the churches of this Presbytery previous to 1874.

Between 1874 and 1888, a period of fourteen years, we have reported to us but six religious societies for young people in our churches. The first one in point of age was in the Tyrone First. It was organized by Rev. S. M. Moore, D.D., 1874, after a revival, and was simply a prayer-meeting for young men. This was sustained for a number of years, how long we have been unable to learn.

The Altoona Second, in 1875, organized a young people's society, but there are no records preserved of it, and we can tell nothing about it.

We find that in 1876 the Westminster Church of Mifflintown started a similar meeting for the young people, and that was continued until 1888.

In 1879, in the Sinking Valley Church at Arch Springs, a young people's band was formed called the Sinking Valley Gleaners. This organization was for the twofold purpose of beneficent and benevolent work, and existed for a number of years, and has to its credit the raising of something over seven hundred dollars in that rural district.

In 1884 one of the most interesting societies of this Presbytery was organized by James Macklin at McVeytown, and was called the Young People's Christian Association. Quoting from a published constitution which they issued at that time, “This association has for its object the study of the Bible and active work in the Master's kingdom, trusting that the results may be for the general good of the community and the spiritual benefits of its members. It is proposed to do active work, first, by furnishing Bibles or Testaments free to those who wish them, yet who cannot afford to purchase; also religious newspapers and other religious literature; second, by providing the deserving poor of the community with the needed comforts of life. We desire to do this work quietly and inobtrusively, and hope thus to reach those who otherwise

could not be approached; should you know of any such, please notify the president or secretary of the association." This society seems to have been the nearest approach to the Young People's Society of Christian Endeavor, and was eminently successful in the work which it carried on under the direction of Mr. Macklin in McVeytown. This society existed until it was merged into the Christian Endeavor Society in 1891.

The next society for young people was organized in the First Church of Altoona in 1886, called the Young People's Society. It might be mentioned in the Alexandria Church there was a Young Men's League, designed for special work of young men along Christian lines, but the date was not given us in the data furnished.

In 1887, also, the Philipsburg Church organized a prayer-meeting for young people. And with these notices, of all the churches in our Presbytery with whom we had communication, these few alone had any organized work for young people previous to the Young People's Society of Christian Endeavor. Of course, in making this statement, we presume that all understand that we have knowledge of the existence of the Sunday-schools, but young people's work, as it is now understood, is a branch of activity distinct and apart from Sunday-school work.

Probably the most important of the young people's societies which obtain in this Presbytery is the Young People's Society of Christian Endeavor. I have made careful inquiry to learn, if possible, in what church the first Christian Endeavor Society was organized. According to the replies of the various societies and churches which I have at hand, the society in the Lewistown Church is the oldest in the Presbytery, having been organized in September, 1887, by Miss Mary J. Elder, now Mrs. William G. Brinton, of Oxford, Pennsylvania. She writes me saying that, to the best of her knowledge, the facts concerning the organization of this society are as follows: She had been visiting in Oxford, Pennsylvania, her present home, and there, for the first time, saw a Christian Endeavor Society. She came home and told her pastor, the Rev. John Gourley, of her impressions concerning the work and possibilities of this organization, and, after a conference with a number of the young people, it was determined to institute such an organization in the Lewistown Church, which was done on the above-named date. Whatever credit or honor is due for the introduction of this organization in this Presbytery seems to belong to this church, this young lady, and this pastor.

The next society was organized at Huntingdon, February 4, 1888,

by Dr. Freeman. Then followed the one at Mifflintown, February 17,—Emma Hayes has the distinction of having originated this one. The next at Tyrone, February 27, by their pastor, Dr. Davies.

There were some four or five societies organized in the year of 1889, but of the fifty-seven societies now as reporting to me, by far the largest number of them were organized during the years of 1891 and 1892. And since 1892 there have been but seven societies organized.

The origin, growth, and development to the present date of young people's work within our churches in this Presbytery is indicated in the appended table. Aside from the Young People's Society of Christian Endeavor, we have but two other accredited organizations for young people, excepting the Mission Bands,—namely, the Boys' Brigade and the Brotherhood of Andrew and Philip. The Brotherhood of Andrew and Philip was first organized in this Presbytery at Philipsburg by the Rev. H. F. Means, March 16, 1894. The need for this organization seemed to be felt after special meetings had been held during the winter of 1893 and 1894, which resulted in an addition to the church of quite a number of young men and older boys. A desire had been expressed on the part of some for a young men's prayer-meeting. This organized with thirty-three active members. The brotherhood has maintained a regular weekly prayer service on Friday evening, and holds several open-air meetings during the summer.

The Boys' Brigade existing in the Second Church of Altoona seems to be the first one organized. This was done April 1, 1895, by Rev. H. H. Stiles.

YOUNG PEOPLE'S WORK, ROLL OF MINISTERS AND
LICENTIATES, AND LIST OF STATED CLERKS
OF HUNTINGDON PRESBYTERY.

Growth and Development of Young People's Work in Huntingdon Presbytery.

Church.	Date of Organization.	Organizer.	Membership.	
			Organized.	Present.
Academia	August 27, 1892.	C. S. McLaughlin.	17	92
Alexandria	January 20, 1892.	Rev. Jolly.	19	71
Allensville	March 21, 1893.	Rev. S. S. Bergen.	34	40
Altoona Broad	March 13, 1893.	Session.	22	45
Altoona First	April 1, 1891.	J. W. Bain.	20	60
Altoona Jamata	January 1, 1892.	Rev. E. Lewey.	20	50
Altoona Second	May 10, 1889.	A. W. Spooner.	48	75
Altoona Third	February 2, 1890.	Rev. J. E. Irvine.	..	56
Ansonville	1890.	..	13	35
Arch Springs	March 30, 1890.	Rev. J. J. Coale.	15	81
Bedford	February, 1892.	Rev. J. M. Barnett.	11	40
Bellefonte	1888 (?)	J. W. Gephart.	..	75
Belleville	April 3, 1892.	John T. Wilson.	26	25
Bellwood	March, 1890.	Dr. W. H. Morrow.	..	..
Birmingham	February 23, 1890.	H. H. Henry.	12	35
Birmingham Mt. Seminary	January, 1890.	H. H. Henry.	15	18
Clearfield	1891.	Dr. McKinley.	40	80
Clearfield Pine Grove . . .	1892.	Dr. McKinley.	15	35
Coalport . . . . .	..	..	..	..
Curwensville	December 1, 1889.	Rev. Charles Herron.	31	35
Duncansville	October, 1893.	Rev. A. L. Latham.	21	32
Eden Valley	December, 1891.	H. H. Henry.	..	..
Everett	November 10, 1889	Edna McKean.	6	13
Groona	August 26, 1892.	..	..	46
Hart's Log Valley . . . . .	..	..	..	..
Hermoor . . . . .	..	..	..	..
Hollidaysburg	1891.	Disbanded.	..	..
Houtzdale	January 22, 1890.	Rev. A. A. Bird.	22	40
Huntingdon	February 4, 1888.	Dr. Freeman.	57	87
Huntingdon West Chapel . .	..	..	..	..
Kylertown	November, 1894.	..	..	..
Lemont . . . . .	..	..	..	..
Lewistown	September, 1887.	Mary T. Elder.	40	58
Little Valley	1892.	Alice Singler.	12	40
Madera	July, 1894.	Rev. J. E. Giffin.	18	24
Mapleton	November 3, 1893.	J. G. Hicks.	63	105
Martinsburg . . . . .	..	..	..	..
McAlisterville . . . . .	..	..	..	..
McCulloch's Mills	January 10, 1892.	..	16	56
McVeytown	January 25, 1891.	James Macklin.	26	88
Mifflintown	February 17, 1889.	Emma Hays.	10	33
Milesburg	March 18, 1892.	Laura Wright.	33	49
Mount Union	November 4, 1892.	..	28	72
Newton Hamilton	March 4, 1891.	Huntingdon C. E.	31	89
Orbisonia	July, 1890.	..	11	54
Osceola Mills	January, 1891.	N. H. Miller, D.D.	15	80
Petersburg	June, 1891.	Rev. A. F. Taylor.	30	65
Philipsburg	July 24, 1892.	..	26	105
Port Royal	April, 1891.	Rev. R. M. Campbell.	27	73
Reedsville	January 29, 1893.	Rev. A. H. Parker.	26	67
Shirleysburg	1891.	Rev. D. H. Campbell.	10	34
Spruce Creek	October, 1892.	W. D. Guth.	8	45
State College	August, 1889.	{ John Hamilton, } { George C. Butz. }	12	58
Tyrone	February 27, 1888.	Dr. Davies.	25	121
Waterloo	September 18, 1892.	J. F. Diener.	6	45
Water Street . . . . .	..	..	..	..
Williamsburg	August 28, 1891.	J. J. Irvine.	14	53

Tabulated by Harvey Græme Furbay, Ph.D.

Junior Christian Endeavor.		Other Societies.	
Organized.	By whom.	Organized.	Remarks.
.	.	.	Young Men's League.
.	.	.	
1893	Mrs. J. B. Turner.	.	
1893	.	1886	Young People's Society.
1890	Dr. Spooner.	1875	Young People's Soc., Boys' Brigade.
Yes	Dr. Spooner.	.	
.	.	1879	Sinking Valley Gleaners, \$700.
.	.	1890	Young People's Society.
.	.	.	
1895	Mrs. J. H. Mathers.	.	
1893	{ Miss G. Woodcock, }	.	
	{ Miss Ida Copely. }	.	
1892	Senior Chris. Endeavor.	.	
.	.	.	
.	.	.	
.	.	.	Young People's Prayer-Meeting.
.	.	.	
Yes	.	.	
1892	Mrs. Mays.	.	
.	.	.	
.	.	1894	Young People's Society.
.	.	.	
.	.	.	
.	.	.	
.	.	.	
.	.	February, 1884	Young People's Christian Association.
.	.	1876	Until 1888 Young People's Prayer-Meeting.
.	.	.	
1893	Margaret Campbell.	.	
.	.	1887 (?)	Young People's Prayer-Meeting, Andrew and Philip.
.	.	.	
.	.	.	
1893	Senior Chris. Endeavor.	.	
.	.	1874	Young People's Prayer-Meeting.
.	.	.	
1894	Senior Chris. Endeavor.	.	

The Roll of Ministers and Licentiates of the Presbytery of Hunt-

	Ministers.	When Received.	By what Presbytery Licensed.	When Licensed.
1	John Hoge	April 14, 1795.	. . . . .	. . . . .
2	James Martin	April 14, 1795.	. . . . .	. . . . .
3	Hugh Magill	April 14, 1795.	. . . . .	. . . . .
4	Matthew Stephens	April 14, 1795.	. . . . .	. . . . .
5	Hugh Morrison	April 14, 1795.	. . . . .	. . . . .
6	John Bryson	April 14, 1795.	Ronte, Ireland.	. . . . .
7	Isaac Grier	April 14, 1795.	Carlisle.	Oct. 8, 1789.
8	James Johnston	April 14, 1795.	Carlisle.	Dec. 21, 1791.
9	John Johnston	April 14, 1795.	Donegal.	Oct. 11, 1783.
10	David Bard	April 14, 1795.	Donegal.	. . . . .
11	David Wiley	April 14, 1795.	New Castle.	— 1777.
12	Asa Dunham	April 10, 1799.	. . . . .	April 10, 1793.
13	John B. Patterson	Oct. 1, 1799.	. . . . .	. . . . .
14	Alexander McIlwaine	Jan. 2, 1799.	. . . . .	. . . . .
15	John Coulter	April 21, 1801.	New Castle.	. . . . .
16	William Stewart	April 21, 1801.	New Castle.	. . . . .
17	James Simpson	Oct. 6, 1801.	. . . . .	. . . . .
18	Henry R. Wilson, D.D.	Oct. 6, 1802.	Carlisle	. . . . .
19	Matthew Brown, D.D.	Nov. 10, 1801.	Carlisle.	. . . . .
20	John Hutchison	Oct. 3, 1803.	Huntingdon.	Oct. 3, 1804.
21	Thomas Hood	April 16, 1805.	New Castle.	. . . . .
22	James Lynn, D.D.	June, 1809.	Carlisle.	October, 1808.
23	William Kennedy	April 17, 1810.	. . . . .	. . . . .
24	James Galbraith	Oct. 1, 1816.	Redstone.	— 1808.
25	William A. Boyd	Nov. 19, 1816.	New Castle.	. . . . .
26	Nathaniel R. Snowden	Oct. 7, 1818.	Carlisle.	. . . . .
27	James Thompson	Feb. 3, 1819.	Northumberland.	. . . . .
28	James S. Woods, D.D.	October, 1819.	New Brunswick.	October, 1818.
29	Samuel Hill	Oct. 2, 1821.	. . . . .	. . . . .
30	John McIlhinny	April 2, 1822.	In Ireland.	. . . . .
31	William Ramsey	April 1, 1823.	Huntingdon.	April 5, 1826.
32	Joseph B. Adams	April 1, 1823.	Huntingdon.	Oct. 12, 1826.
33	Samuel Swan	Oct. 7, 1823.	Philadelphia.	. . . . .
34	Samuel Bryson	Oct. 5, 1824.	Huntingdon.	June 12, 1827.
35	John Peebles	June 21, 1825.	. . . . .	. . . . .
36	John Vandever	June 21, 1825.	Dutch Reformed Ch.	. . . . .
37	George Gray	Oct. 4, 1825.	In Ireland.	. . . . .
38	William P. Cochran	Oct. 4, 1825.	Huntingdon.	Oct. 11, 1827.
39	Garry Bishop	Oct. 11, 1826.	Philadelphia.	. . . . .
40	James H. Stewart	Oct. 26, 1827.	Philadelphia.	. . . . .
41	James F. Irvine	June 11, 1828.	Philadelphia.	. . . . .
42	George D. Porter, D.D.	April 7, 1829.	Huntingdon.	Oct. 3, 1832.
43	John Fleming, D.D.	Oct. 7, 1829.	Huntingdon.	Oct. 3, 1832.
44	Samuel Wilson, D.D.	Oct. 7, 1829.	Huntingdon.	April 5, 1831.
45	William Reed	Oct. 7, 1829.	Huntingdon.	Oct. 3, 1832.
46	Britton E. Collins	April, 1830.	Philadelphia.	April, 1828.
47	David McKinney, D.D.	October, 1830.	. . . . .	. . . . .

ingdon, from its Organization, April 14, 1795, to April 14, 1895.

By what Presbytery Ordained.	When Ordained.	When Dismissed.	When Deceased.
.....	.....	.....	February 11, 1807.
.....	.....	.....	June 20, 1795.
.....	.....	.....	Sept. 14, 1805.
.....	.....	.....	May, 1825.
Carlisle.	— 1787 or 1788.	.....	Sept. 15, 1804.
Carlisle.	December 22, 1790.	Org. N. P., Oct., 1811.	Aug. 1855; æt. 98.
Carlisle.	April 9, 1794.	Org. N. P., Oct., 1811.	August 23, 1814.
Donegal.	August 19, 1784.	.....	January 4, 1820.
.....	.....	.....	Dec. 16, 1823.
Donegal.	June 16, 1779.	.....	March 12, 1815.
Carlisle.	April 9, 1794.	Baltimore, April, 1801.	— 1825.
New Brunswick.	.....	To N'thum'land, 1811.	.....
Huntingdon.	December 4, 1799.	.....	.....
Huntingdon.	November 6, 1799.	.....	.....
Huntingdon.	August 11, 1801.	.....	June 22, 1834.
Huntingdon.	October 7, 1801.	.....	March 30, 1848.
Belfast.	.....	.....	.....
Huntingdon.	April 20, 1803.	October 3, 1809.	.....
Huntingdon.	April 21, 1802.	March 26, 1805.	.....
Huntingdon.	April 6, 1806.	.....	Nov. 11, 1844.
Huntingdon.	October 2, 1805.	.....	March 17, 1848.
Huntingdon.	April, 1810.	.....	Feb. 23, 1868.
Huntingdon.	October 3, 1810.	October 1, 1822.	.....
Redstone.	— 1810.	.....	March 28, 1858.
Huntingdon.	April 2, 1817.	.....	May 11, 1823.
Carlisle.	.....	April 5, 1820.	.....
Huntingdon.	April 6, 1819.	.....	October 8, 1830.
Huntingdon.	April 20, 1820.	.....	June 29, 1862.
Huntingdon.	October 3, 1821.	.....	.....
.....
Huntingdon.	October 10, 1827.	October 11, 1827.	.....
Huntingdon.	October 6, 1830.	May 1, 1833.	.....
.....	.....	April 7, 1824.	.....
.....
Huntingdon.	June 22, 1825.	.....	.....
Huntingdon.	October 5, 1825.	April 1, 1828.	.....
In Ireland.	.....	— 1849.	— 1857.
.....	.....	October 11, 1827.	.....
Huntingdon.	October 12, 1826.	.....	.....
Philadelphia.	.....	.....	February 27, 1829.
Huntingdon.	November 26, 1828.	.....	.....
Huntingdon.	November 27, 1833.	.....	.....
Huntingdon.	October 24, 1832.	April 12, 1843.	— 1894.
Huntingdon.	November 14, 1832.	.....	Sept. 1, 1889.
Huntingdon.	May, 1833.	.....	August 12, 1834.
Huntingdon.	June, 1830.	.....	April 12, 1876.
.....

	Ministers.	When Received.	By what Presbytery Licensed.	When Licensed.
48	William Annan	Nov. 24, 1830.	Washington, D. C.	October, 1831.
49	James Nourse	June 8, 1831.	Huntingdon.	April 9, 1835.
50	Alexander McKeehan	Oct. 2, 1832.	Carlisle.	Oct. 6, 1836.
51	David Sterrett	April 3, 1833.	Detroit.	Oct. 4, 1833.
52	Thomas Keating	April 3, 1834.	Huntingdon.	April, 1835.
53	James Omstead	Oct. 31, 1834.	Philadelphia.	April 16, 1840.
54	McKnight Williamson	June 15, 1835.	Huntingdon.	October, 1833.
55	Joshua Moore	— 1835.	Northumberland, Eng.	October, 1831.
56	Robert Craig Galbraith	Sept. 30, 1835.	Relif, Glasgow, Scot.	April, 1843.
57	Matthew B. Hope, D.D.	April 7, 1833.	Philadelphia.	— 1843.
58	B. H. Carroll	— 1837.	Huntingdon.	June 24, 1845.
59	Moses Floyd	June 14, 1837.	Philadelphia.	October, 1817.
60	Samuel M. Cooper	April, 1840.	Huntingdon.	— 1844.
61	Andrew Jardine	April, 1842.	New York, First.	April, 1845.
62	William Adam	May, 1842.	New Brunswick.	April, 1834.
63	William J. Gibson, D.D.	October, 1842.	New York Association.	— 1839.
64	Daniel L. Hughes, D.D.	October, 1843.	New Brunswick.	October, 1838.
65	William M. Hall	April, 1844.	Huntingdon.	October, 1846.
66	William J. Murphy	October, 1844.	Ohio.	April, 1845.
67	John W. Hazlett	Oct. 1, 1844.	New Lisbon.	May, 1848.
68	Peter Hassinger	June 24, 1845.	Huntingdon.	June, 1850.
69	Matthew Allison	June, 1845.	Philadelphia.	April, 1823.
70	Samuel N. Howell	June 24, 1845.	Northumberland.	Feb., 1842.
71	Robert Hamill, D.D.	May, 1846.	Elizabethtown.	April, 1848.
72	Samuel H. McDonald	May, 1846.	New Brunswick.	August, 1828.
73	Miles T. Mervine	April, 1847.	New Lisbon.	April, 1852.
74	Geo. W. Thompson, D.D.	April, 1847.	Newry, Ireland.	July, 1849.
75	James Smith	October, 1846.	Philadelphia.	October, 1833.
76	Israel W. Ward	April, 1849.	Ohio.	June, 1845.
77	George Elliott	June, 1849.	Carlisle.	April, 1843.
78	Silas Hazlett	Oct. 3, 1849.	Carlisle.	April, 1841.
79	James H. Orbison, Sr.	June, 1850.	Middlesex Asso., Conn.	July, 1843.
80	Samuel Lawrence	June, 1850.	Ohio.	April, 1835.
81	James J. Hamilton	October, 1850.	Washington.	April, 1847.
82	William S. Garthwaite	June, 1852.	Philadelphia.	October, 1836.
83	James Campbell	October, 1852.	Ballybay.	July, 1853.
84	John Elliott	Nov., 1852.	Huntingdon.	June, 1865.
85	William S. Morrison	June, 1853.	Huntingdon.	Oct. 8, 1856.
86	David X. Junkin, D.D.	October, 1853.	Huntingdon.	June 14, 1854.
87	Thomas Stevenson	April, 1854.	Huntingdon.	Oct. 3, 1854.
88	Oliver O. McClean, D.D.	June, 1854.	Huntingdon.	June 14, 1854.
89	Albert B. Clark	October, 1854.	Huntingdon.	
90	F. A. Pratt	April, 1855.	Huntingdon.	
91	Nathan Shotwell	April, 1855.	Huntingdon.	
92	George W. Shaiffer	April, 1855.	Huntingdon.	
93	Richard Curren	October, 1855.	Huntingdon.	
94	Thomas P. Speers	Nov., 1855.	Huntingdon.	
95	S. S. Orris, Ph.D., L.H.D.	Oct. 7, 1851.	Huntingdon.	
96	Noah A. McDonald, D.D.	April 12, 1852.	Huntingdon.	
97	A. Miller Woods	Oct. 6, 1852.	Huntingdon.	
98	Wm. Alexander, D.D.	Oct. 7, 1852.	Huntingdon.	
99	Samuel Gamble	April 12, 1853.	Huntingdon.	
100	Robert Fleming Wilson	April 13, 1853.	Huntingdon.	
101	Samuel T. Thompson	April 11, 1854.	Huntingdon.	
102	Joseph H. Mathers, D.D.	June 13, 1854.	Huntingdon.	

By what Presbytery Ordained.	When Ordained.	When Dismissed.	When Deceased.
Philadelphia. . . . .	. . . . .	October 30, 1835.	July 5, 1854.
. . . . .	. . . . .	. . . . .	— 1844.
New Castle.	October, 1832.	. . . . .	June 21, 1871.
Huntingdon.	November 8, 1837.	. . . . .	February 15, 1838.
. . . . .	. . . . .	January 27, 1837.	. . . . .
Carlisle. . . . .	. . . . .	. . . . .	March 21, 1893.
Detroit.	— 1823.	. . . . .	April 15, 1854.
Huntingdon. . . . .	. . . . .	October 6, 1841.	. . . . .
Huntingdon. . . . .	. . . . .	October 4, 1842.	. . . . .
.
Huntingdon.	June 14, 1837.	. . . . .	July 19, 1884.
Huntingdon.	October, 1840.	. . . . .	July, 1860.
Northumberland, Eng.	May, 1834.	. . . . .	May 15, '68; æt. 82.
Dumfries, Scotland.	. . . . .	Transferred 1870.	. . . . .
Philadelphia.	February, 1832.	. . . . .	October, 1883.
Huntingdon.	January 9, 1844.	. . . . .	. . . . .
. . . . .	. . . . .	. . . . .	Aug. 28, 1851.
Huntingdon.	October, 1844.	Transferred 1870.	. . . . .
.
Glasgow, Scotland.	August, 1818.	. . . . .	July, 1872.
Huntingdon.	June 24, 1845.	. . . . .	. . . . .
Huntingdon.	May, 1846.	. . . . .	. . . . .
New Brunswick.	October, 1835.	. . . . .	January 18, 1895.
Erie.	June, 1843.	April 10, 1855.	. . . . .
Northumberland.	February, 1840.	. . . . .	— 1864.
Clarion.	September 1, 1847.	. . . . .	. . . . .
New Lisbon.	October, 1845.	April, 1859.	. . . . .
Huntingdon.	June, 1849.	. . . . .	— 1895.
.
Huntingdon.	June, 1850.	. . . . .	April 19, 1869.
Philadelphia.	November, 1824.	. . . . .	August 31, 1875.
Northumberland.	October, 1844.	October, 1862.	February 19, 1886.
Elizabethtown.	October, 1849.	April 13, 1858.	. . . . .
Redstone.	October, 1830.	April 13, 1858.	. . . . .
Huntingdon.	November, 1852.	April, 1861.	. . . . .
Northumberland.	November, 1852.	. . . . .	March 18, 1858.
Newton.	May, 1835.	December, 1860.	April 22, 1880.
Ohio.	June, 1846.	. . . . .	February 10, 1867.
Carlisle.	November 4, 1844.	. . . . .	. . . . .
Blairsville.	January, 1842.	. . . . .	October 7, 1863.
Middlesex Asso., Conn.	July, 1844.	June 9, 1857.	. . . . .
Ohio.	October, 1837.	April 9, —.	. . . . .
Ohio.	June, 1848.	April, 1866.	. . . . .
West Jersey.	December, 1839.	September 20, 1859.	. . . . .
Huntingdon.	December, 1858.	. . . . .	. . . . .
Huntingdon.	May, 1866.	April 9, 1873.	. . . . .
Huntingdon.	April 11, 1860.	. . . . .	. . . . .
.
.
.
Redstone.	November, 1856.	. . . . .	. . . . .
Northumberland.	June 4, 1874.	October 2, 1889.	. . . . .
Huntingdon.	October, 1856.	. . . . .	. . . . .

	Ministers.	When Received.	By what Presbytery Licensed.	When Licensed.
103	Joseph H. Barnard, D.D.	June 14, 1854.	Huntingdon.	April, 1859.
104	David J. Beale, D.D. . .	Oct. 4, 1854.	Huntingdon.	. . . . .
105	James A. Reed, D.D. . .	April 15, 1857.	Huntingdon.	April 15, 1858.
106	Daniel W. Fisher, D.D. .	April 15, 1857.	Huntingdon.	April 14, 1859.
107	Edward E. Kearns . . .	Oct. 6, 1857.	Huntingdon.	June, 1864.
108	James H. Orbison . . .	June 11, 1850.	Huntingdon.	. . . . .
109	Samuel T. Wilson, D.D. .	June 24, 1851.	Huntingdon.	June 24, 1851.
110	Richard H. Morrow . .	June 14, 1854.	Huntingdon.	June 14, 1854.
111	John Moore	April 15, 1857.	Washington.	April, 1845.
112	John M. Galloway . . .	April, 1858.	. . . . .	. . . . .
113	N. S. Conklin	June, 1858.	Newton.	— 1823.
114	John W. White	June, 1858.	Blairsville.	April, 1854.
115	James Williamson . . .	June, 1858.	Carlisle.	October, 1820.
116	Samuel T. Lowne, D.D. .	Dec., 1858.	Ohio.	January, 1856.
117	George W. Zahnizer . .	June, 1859.	Erie.	— 1851.
118	L. L. Haughawout . . .	Oct. 5, 1859.	Huntingdon.	May 30, 1866.
119	Samuel M. Moore, D.D. .	Dec. 6, 1859.	Philadelphia, Second.	April 19, 1859.
120	Miles Cooper Wilson . .	April 10, 1860.	Huntingdon.	April 12, 1860.
121	G. Van Arsdalen	June, 1860.	. . . . .	. . . . .
122	W. G. E. Agnew	October, 1860.	. . . . .	. . . . .
123	John B. Strain	October, 1860.	Chartiers Asso., Presb.	— 1851.
124	Robt. Braden Moore, D.D.	Dec., 1860.	Redstone.	October, 1859.
125	J. A. Patterson	June, 1860.	Huntingdon.	April, 1859.
126	David H. Barron, D.D. .	October, 1861.	Allegheny City.	April, 1857.
127	John P. Clark	October, 1861.	New Castle.	. . . . .
128	W. A. Hooper	October, 1861.	Miami.	. . . . .
129	Orr Lawson, D.D. . . .	June, 1862.	Clarion.	April, 1858.
130	Oscar A. Hills, D.D. . .	Nov. 25, 1862.	Crawfordsville.	May, 1861.
131	J. A. McGinley	April, 1861.	Huntingdon.	June, 1861.
132	William B. McKee . . .	Nov., 1862.	Allegheny City.	— 1858.
133	William M. Burchfield .	January, 1863.	Huntingdon.	April, 1861.
134	William C. Smith	April, 1863.	. . . . .	. . . . .
135	J. J. Halloway	June, 1863.	Transylvania.	— 1857.
136	J. C. Mahon	June, 1863.	Carlisle.	— 1852.
137	David Stewart Banks . .	Nov., 1863.	Huntingdon.	June, 1860.
138	Robert M. Wallace, D.D.	April 12, 1864.	Newton.	April, 1851.
139	W. C. Ijams	June 13, 1864.	Huntingdon.	June 13, 1864.
140	William Prideaux	August, 1864.	. . . . .	— 1844.
141	William A. Fleming . . .	August, 1864.	. . . . .	. . . . .
142	Nathan Greer White . .	October, 1864.	New Castle	October, 1853.
143	John H. Clark	October, 1864.	Ohio.	April, 1857.
144	W. O. Wright	June, 1864.	New Castle.	. . . . .
145	John McKinney	April 11, 1865.	Philadelphia.	— 1824.
146	J. G. Archer	June, 1865.	Baltimore.	. . . . .
147	John P. Hudson	April, 1866.	Lexington.	Dec., 1831.
148	Samuel J. Milliken . . .	April, 1866.	Huntingdon.	. . . . .
149	R. L. McCune	April, 1866.	Carlisle.	June, 1855.
150	John M. Linn	May 30, 1866.	Huntingdon.	May 30, 1866.
151	William Y. Brown, D.D. .	May, 1866.	New Brunswick.	Oct. 15, 1852.
152	S. C. McCune	May, 1866.	Madison.	June, 1838.
153	Cochran Forbes . . . . .	. . . . .	Philadelphia.	April, 1831.
154	Joseph Waugh, Ph.D. . .	. . . . .	Washington.	April, 1859.
155	Richard M. Campbell . .	June, 1857.	Huntingdon.	April 12, 1865.
156	R. J. Graves, D.D. . . .	October, 1867.	Winchester.	October, 1859.
157	Eugene H. Mateer	— 1867.	Huntingdon.	April 15, 1874.

By what Presbytery Ordained.	When Ordained.	When Dismissed.	When Deceased.
Huntingdon.	June 12, 1860.	.....
Huntingdon.	August, 1864.	— 1868.	
.....	
Huntingdon.	April 11, 1860.	.....
Huntingdon.	January, 1866.	October 24, 1879.	
.....	
Rock River.	May, 1852.	.....
.....	
Allegheny.	June, 1847.	— 1864.	August 13, 1888.
.....	.....	.....	April, 1865.
Newton.	— 1823.	.....	November, 1866.
Carlisle.	December, 1855.	Withdrew Sept. 6, 1883.	
Luzerne.	— 1823.	.....	April, 1865.
Huntingdon.	December 8, 1858.	April 12, 1864.	
Erie.	— 1852.	June, 1875.	June 12, 1889.
Carlisle.	June, 1868.	.....
Huntingdon.	December 6, 1859.	.....	October 14, 1895.
.....	.....	.....	June 15, 1870.
.....	.....	Deposed Nov. 11, 1868.	
.....	.....	— 1863.	June 7, 1880.
Carlisle.	— 1856.	October 19, 1866.	March 25, 1892.
Huntingdon.	December, 1860.	April, 1867.	
Huntingdon.	June, 1860.	.....	— 1865.
Redstone.	May, 1858.	.....
Huntingdon.	October, 1861.	.....
Huntingdon.	October, 1861.	— 1864.	
Clarion.	April, 1859.	December, 1868.	
Huntingdon.	November 25, 1862.	— 1865.	
Huntingdon.	August, 1862.	.....
Allegheny City.	— 1859.	October, 1868.	
Huntingdon.	January, 1863.	.....
.....	.....	April, 1866.	
Louisiana.	May, 1859.	.....
Bloomington.	— 1857.	.....	— 1868.
Huntingdon.	November, 1863.	October 5, 1865.	
Redstone.	June, 1853.	.....
.....	
.....	— 1844.	.....
.....	.....	October 5, 1865.	
Carlisle.	June 11, 1834.	October 7, 1884.	Sept. 29, 1895.
Carlisle.	November, 1857.	.....	September, 1870.
Huntingdon.	June, 1864.	.....
Wooster.	— 1826.	.....	August 25, 1867.
Huntingdon.	June, 1865.	.....	January 12, 1865.
Lexington.	February, 1833.	April 12, 1882.	
Florida.	October, 1852.	April 13, 1870.	
East Alabama.	October, 1856.	.....
.....	
New Lisbon.	June 15, 1853.	June, 1870.	
Peoria.	October, 1840.	April 13, 1869.	
Philadelphia.	October, 1831.	April 13, 1870.	November 5, 1870.
Mississippi.	November, 1860.	.....
Huntingdon.	June, 1867.	.....
Orange.	November, 1860.	April, 1871.	
Hudson.	June 25, 1874.	.....

	Ministers.	When Received.	By what Presbytery Licensed.	When Licensed.
158	William C. Kuhn	June, 1868.	Redstone.	.....
159	James P. Hughes	Nov., 1868.	Luzerne.	April, 1852.
160	Joseph H. Fleming	— 1868.	.....	.....
161	R. C. Bryson	April, 1869.	Northumberland.	April, 1859.
162	Henry S. Butler, D.D. . .	June, 1869.	New Brunswick.	April, 1866.
163	John C. Wilhelm	October, 1869.	Carlisle.	April, 1861.
164	W. T. Wylie	Dec. 7, 1869.	Philadelphia Reformed.	June, 1853.
165	Thaddeus McCrea	Dec. 7, 1869.	Tombigbee.	October, 1855.
166	Andrew H. Parker	Dec. 7, 1869.	Huntingdon.	Oct. 7, 1868.
167	James J. Coale	April 12, 1870.	Baltimore.	— 1864.
168	G. W. Newell	April 12, 1870.	Philadelphia, Second.	April, 1844.
169	John H. Sargent	April 12, 1870.	Philadelphia.	April, 1856.
170	Joseph C. Kelly	June, 1870.	Huntingdon.	.....
171	Samuel S. Wallen	June, 1870.	West Jersey.	April, 1869.
172	H. E. Lipert	April, 1871.	.....	.....
173	J. S. Roberts	April, 1871.	New York.	.....
174	Jacob V. R. Hughes . . .	June, 1871.	New Brunswick.	April, 1870.
175	Wm. J. Chichester, D.D. .	June, 1871.	Baltimore.	.....
176	Stephen W. Pomeroy . . .	June, 1871.	Carlisle.	June, 1865.
177	L. B. W. Shryock	June, 1871.	Transylvania.	April 21, 1853.
178	James H. Stewart	August, 1871.	Huntingdon.	June, 1870.
179	James W. Boal	October, 1871.	Huntingdon.	October, 1870.
180	John C. Barr	October, 1871.	Cincinnati.	April, 1853.
181	Saml. C. Alexander, D.D. .	October, 1871.	Charleston.	April, 1860.
182	Thomas J. Sherrard	October, 1871.	New Lisbon.	.....
183	Thomas R. Alexander . . .	April 10, 1872.	Huntingdon.	April 10, 1872.
184	W. L. Condit . . . . .	.....	Newark.	June, 1850.
185	William J. Arney	May 1, 1872.	.....	.....
186	Edmund P. Foresman . . .	June 10, 1873.	Huntingdon.	June 15, 1870.
187	David W. Moore	October, 1873.	New Castle.	April, 1860.
188	Richard Crittenden	October, 1873.	New Haven Cong. As.	June 8, 1859.
189	William Gemmill	October, 1873.	Huntingdon.	April 10, 1872.
190	John McKean . . . . .	.....	New York, Third.	April, 1855.
191	Nelson H. Miller, D.D. . .	April 15, 1874.	Kittanning.	April 15, 1874.
192	John Laird	April 15, 1874.	Huntingdon.	April 15, 1874.
193	J. Nixon Diamant . . . .	.....	.....	.....
194	William C. Alexander . . .	April 14, 1875.	Huntingdon.	April 14, 1875.
195	John S. Oliver	June 18, 1875.	Huntingdon.	April 15, 1874.
196	David H. Campbell	June 18, 1875.	Huntingdon.	June 9, 1874.
197	Thomas A. Robinson	Oct. 26, 1875.	Huntingdon.	April 9, 1872.
198	William W. Campbell . . .	April 11, 1876.	Redstone.	April, 1859.
199	M. N. Cornelius, D.D. . . .	April 11, 1876.	Pittsburg.	April 26, 1870.
200	N. A. Hollifield, D.D. . .	April 11, 1876.	.....	Oct. 18, 1869.
201	J. M. Goheen	June 9, 1874.	Huntingdon.	June 9, 1874.
202	O. A. Kerr	April 12, 1876.	Huntingdon.	April 12, 1876.
203	William Laurie, D.D. . . .	Dec. 26, 1876.	Philadelphia.	April 4, 1845.
204	Samuel W. Duffield	Oct. 2, 1878.	Knox.	April, 1866.
205	George Chappell	Oct. 2, 1878.	.....	.....
206	Robert E. Fleckinger . . .	June 5, 1879.	Huntingdon.	April 10, 1877.
207	Lysander T. Burbank	April 10, 1879.	.....	.....
208	Thomas McNinch	Oct. 21, 1878.	Northumberland.	.....
209	John R. Henderson	July 10, 1878.	Washington City.	.....
210	N. Foster Brown	April 9, 1879.	Huntingdon.	April, 1878.
211	John D. Owen	June 10, 1879.	Platte.	.....
212	J. Q. A. Fullerton	June 10, 1879.	New Brunswick.	April 10, 1872.

By what Presbytery Ordained.	When Ordained.	When Dismissed.	When Deceased.
Huntingdon.	June, 1868.	.....
Luzerne.	April, 1854.	.....
.....	
Northumberland.	October, 1859.	.....	April 13, 1873.
Burlington.	June, 1866.	April 8, 1884.	
Carlisle.	December, 1864.	Withdrew Sept. 7, 1883.	
Philadelphia Reformed.	May, 1855.	May, 1876.	
Tombigbee.	October, 1856.	April 9, 1873.	Dec. 14, 1882.
Huntingdon.	December 7, 1869.	.....
Baltimore.	April, 1867.	July 12, 1892.	
Philadelphia, Second.	November, 1846.	December, 1872.	
Erie.	June, 1861.	October, 1880.	October 9, 1890.
Winnebago.	February 14, 1865.	.....
Huntingdon.	June, 1870.	February 7, 1888.	
.....	.....	April, 1872.	
New York.	July 2, 1861.	.....
New Brunswick.	April, 1870.	.....
Huntingdon.	June, 1871.	.....
Carlisle.	June, 1868.	April 14, 1886.	
Ebenezer.	November, 1855.	— 1874.	
Huntingdon.	August, 1871.	.....
Huntingdon.	October, 1871.	April, 1876.	
Rock River.	January, 1856.	.....
Concord.	December, 1861.	April, 1873.	
Huntingdon.	June, 1872.	.....
Washington.	September 24, 1873.	.....
Essex Association.	October 24, 1850.	October, 1874.	
Lackawanna.	May 1, 1872.	.....
Huntingdon.	June 10, 1873.	April, 1893.	
New Castle.	May 5, 1861.	September 4, 1883.	
East Haven Asso.	August 1, 1860.	.....
Huntingdon.	October 9, 1873.	June 13, 1887.	
Clarion.	December 3, 1856.	April 14, 1886.	
Huntingdon.	July 9, 1874.	October, 1891.	
.....	
.....	.....	April, 1875.	
.....	
Huntingdon.	June 18, 1875.	June 10, 1884.	
Huntingdon.	June 18, 1875.	.....
Huntingdon.	October 26, 1875.	October 14, 1881.	
Redstone.	October, 1859.	February 7, 1882.	
Pittsburg.	June 14, 1871.	— 1885.	March 31, 1893.
.....	— 1870.	March 1, 1882.	
Huntingdon.	June 8, 1875.	.....
.....	
Newton.	June 6, 1866.	.....
Philadelphia.	June 4, 1866.	October 15, 1881.	
Baptist Conference.	March 2, 1863.	.....
Chester.	June 5, 1879.	.....
New York Cong. Conf.	.....	.....
Huntingdon.	October 21, 1878.	.....	August 28, 1890.
Huntingdon.	July 10, 1878.	June 11, 1895.	
Huntingdon.	April 9, 1879.	September 4, 1885.	
Huntingdon.	June 10, 1879.	.....
Westminster.	June 4, 1873.	December 23, 1884.	

	Ministers.	When Received.	By what Presbytery Licensed.	When Licensed.
213	John J. Francis, D.D. . . .	Oct. 24, 1879.	Beaver.	April 29, 1868.
214	James H. Baird, D.D. . . .	April 9, 1879.	.....	.....
215	Silas A. Davenport	April 15, 1880.	Newark.	April, 1870.
216	George A. Landis	July 8, 1880.	Huntingdon.	June 11, 1879.
217	George Benaugh, D.D. . . .	Oct. 5, 1880.	Chicago.	April 3, 1871.
218	W. W. Woodend, D.D. . . .	April 12, 1881.	Redstone.	Oct. 5, 1843.
219	John P. Coyle	April 13, 1881.	Huntingdon.	April 13, 1881.
220	George R. Scott	Oct. 21, 1881.	.....	.....
221	J. Vernon Bell	Oct. 6, 1881.	Huntingdon.	June 9, 1880.
222	David Hazel	Oct. 6, 1881.	Philadelphia.	.....
223	Herbert D. Cone	June 20, 1882.	Cleveland.	.....
224	Robt. S. Hitchcock, D.D. . .	Oct. 3, 1882.	.....	.....
225	Levi Risher	Oct. 3, 1882.	Ohio.	April, 1861.
226	David K. Freeman, D.D. . . .	Oct. 3, 1882.	Transylvania.	April 9, 1859.
227	C. M. Blake	Oct. 20, 1882.	.....	.....
228	George S. Hacket . . . . .	.....	Huntingdon.	June 15, 1881.
229	William Keller Foster	Oct. 3, 1882.	Huntingdon.	June 15, 1881.
230	Richard Arthur	Oct. 20, 1882.	Westminster.	June 6, 1871.
231	Preston Barr	Dec., 1882.	Kittanning.	Aug. 5, 1880.
232	Joshua L. Russell	April 10, 1883.	.....	.....
233	David W. Woods, Jr.	June 12, 1883.	Huntingdon.	April, 1884.
234	David Conway	Sept. 4, 1883.	New York.	May, 1867.
235	Milton C. Cook	April 8, 1884.	Lackawanna.	April 1, 1877.
236	David W. Hutchison	April 8, 1884.	New York.	May 14, 1882.
237	John K. Andrews	June 10, 1884.	Ohio Associated Refd.	April 10, 1849.
238	Harvey Shaw	June 10, 1884.	New York.	May 1, 1882.
239	J. Clayton Garver	Oct. 7, 1884.	Washington.	April, 1882.
240	R. A. McKinley, D.D.	Oct. 7, 1884.	Erie.	April, 1876.
241	J. P. Hays	Oct. 7, 1884.	United Brethren.	.....
242	Charles S. Dewing	Oct. 6, 1885.	New Brunswick.	April, 1868.
243	John Gourley	Oct. 6, 1885.	Blairsville.	April 3, 1876.
244	H. B. Scott	Oct. 6, 1885.	New Albany.	.....
245	William McBeth	June, 1885.	Baltimore.	.....
246	John F. Diener	Oct. 7, 1885.	W. Pa. Syn. Ev. Lu. Ch.	— 1870.
247	J. Horner Kerr	April 13, 1886.	Northumberland.	April 19, 1871.
248	Austin H. Jolly	April 13, 1886.	Clarion.	April 9, 1879.
249	Taylor F. Ealy, M.D.	April 13, 1886.	Pittsburg.	— 1872.
250	Loyal Young Hays	April 14, 1886.	Warren.	January, 1866.
251	Samuel A. Cornelius	April 14, 1886.	Wooster.	.....
252	John W. Bain	June 15, 1886.	U. P. Southern Ind.	April, 1859.
253	William Anderson	June 15, 1886.	.....	.....
254	Charles E. Craven	June 15, 1886.	Newark.	— 1885.
255	James H. Orbison, Jr.	Sept. 21, 1886.	Huntingdon.	.....
256	Thomas E. Barr	Oct. 28, 1886.	Fort Wayne.	— 1885.
257	John R. Sansom	Oct. 28, 1886.	New Brunswick.	April 18, 1867.
258	J. S. Woodburn	April 12, 1887.	Monongahela U. P.	April, 1861.
259	Joshua J. Wolf	June, 1887.	Saginaw.	Oct. 23, 1883.
260	Edmund W. McDowell	June 13, 1887.	Huntingdon.	April 13, 1886.
261	Charles Herron	June 30, 1887.	Pittsburg.	.....
262	Albert A. Bird	Oct. 5, 1887.	Huntingdon.	June 15, 1886.
263	John R. Davies, D.D.	Nov. 1, 1887.	Lackawanna.	Dec. 10, 1883.
264	Wm. H. Schuyler, Ph.D. . . .	Dec. 6, 1887.	Carlisle.	.....
265	A. L. R. Waite	June 12, 1888.	Huntingdon.	June 12, 1888.
266	John J. Rankin	June 12, 1888.	Newark.	Feb. 3, 1880.
267	Emil Lewy	Nov. 13, 1888.	New York.	.....

By what Presbytery Ordained.	When Ordained.	When Dismissed.	When Deceased.
Allegheny.	October 22, 1869.	June 9, 1885.	
Elizabeth.	April, 1871.		
Huntingdon.	June 9, 1880.	April 12, 1881.	
Lehigh.	June 25, 1873.	April 15, 1885.	
Blairsville.	June 14, 1846.		
	— 1859.	August 29, 1884.	
Huntingdon.	October 6, 1881.	April 10, 1889.	
Huntingdon.	October 6, 1881.		
Huntingdon.	June 20, 1882.	July 12, 1883.	
	— 1844.		April 9, 1891.
Ohio.	November 11, 1862.	October 7, 1885.	
Newton.	— 1862.		
		July 12, 1883.	
		December 5, 1882.	
Huntingdon.	October 3, 1882.	December 23, 1884.	
Westminster.	June 6, 1871.		
Winona.	April 11, 1882.	April 9, 1884.	
Miami.	August 17, 1867.	December 18, 1888.	
Philadelphia, North.			
	November 21, 1871.		
Lackawanna.	April 1, 1877.	April 14, 1886.	
Congregational Asso.	November 7, 1883.		
Springfield As. Ref. Py.	June, 1852.	October 1, 1895.	
New York.	May 7, 1882.	April 10, 1888.	
Washington.	April, 1883.	April 10, 1888.	
Marion.	April, 1877.	October 1, 1895.	
		June 13, 1887.	
San Francisco.	September, 1868.	June 5, 1886.	
Kittanning.	June 6, 1878.	April 11, 1893.	
Washetaw.	— 1854.		
Albany.	December, 1881.	June 17, 1886.	
W. Pa. Syn. Ev. Lu. Ch.	— 1871.		
Carlisle.	May 1, 1873.	August 27, 1889.	
Kittanning.	August 5, 1880.	August 24, 1893.	
Pittsburg.	— 1875.		
	September, 1867.	July 9, 1889.	
Huntingdon.	April 14, 1886.	October 1, 1889.	
U. P. Chartiers.	October, 1861.		
Huntingdon.	June 15, 1886.		
Huntingdon.	June 15, 1886.	— 1888.	
Huntingdon.	September 21, 1886.	September 21, 1886.	
Huntingdon.	October 28, 1886.	June 13, 1887.	
Albany.	June 16, 1868.	April 15, 1891.	
Big Spring U. P.	May, 1864.		
Grand Rapids.	September 29, 1885.	October 2, 1889.	
Huntingdon.	June 13, 1887.		
Huntingdon.	June 30, 1887.	July 2, 1894.	
Huntingdon.	October 5, 1887.	October 7, 1891.	
Lackawanna.	December 10, 1883.	February 2, 1893.	
Huntingdon.	December 6, 1887.		
Huntingdon.	June 12, 1888.	October 1, 1889.	
Buffalo.	November 7, 1883.	April 12, 1893.	
Huntingdon.	November 13, 1888.		

	Ministers.	When Received.	By what Presbytery Licensed.	When Licensed.
268	Sylvester S. Bergen . . .	Nov. 13, 1888.	Indianapolis.	April, 1872.
269	Arthur W. Spooner . . .	April 11, 1889.	Cayuga.	April 11, 1883.
270	Frank T. Wheeler . . .	July 9, 1889.	.....	.....
271	James E. Irvine . . .	Nov. 19, 1889.	.....	.....
272	Harry H. Henry . . .	Nov. 19, 1889.	.....	.....
273	Henry C. Baskerville . . .	Oct. 7, 1890.	.....	.....
274	Edgar F. Johnston . . .	Oct. 7, 1890.	Mahoning.	April 28, 1886.
275	William A. Jackson . . .	April 12, 1892.	United Brethren Ch.	.....
276	T. S. Armentrout . . .	April 12, 1892.	Greenbriar.	May, 1887.
277	James Heaney . . .	April 12, 1892.	Philadelphia.	— 1891.
278	Samuel T. Lewis . . .	May 5, 1892.	Kittanning.	April, 1887.
279	Dallas V. Mays . . .	July 12, 1892.	Shenango.	April, 1870.
280	William G. Finney . . .	July 12, 1892.	Huntingdon.	July 12, 1892.
281	Henry F. Means . . .	Oct. 5, 1892.	Pittsburg.	April 27, 1886.
282	Joseph B. Turner . . .	Feb. 2, 1893.	Pittsburg.	June 11, 1881.
283	H. G. Furbay, Ph.D. . .	April 11, 1893.	.....	.....
284	Sylvester Wylie Young . .	April 11, 1893.	Shenango.	.....
285	William Harrison Decker .	June 13, 1893.	Newton.	April 14, 1887.
286	Abraham L. Lathem . . .	June 13, 1893.	Washington.	.....
287	George B. Troub . . .	June 21, 1893.	Chester.	.....
288	William H. Woolverton . .	April 9, 1894.	New Brunswick.	.....
289	Robert G. Williams . . .	April 9, 1894.	.....	.....
290	J. Edwin Giffen . . .	April 9, 1894.	Redstone.	.....
291	David E. Craighead . . .	April 9, 1894.	Kittanning.	.....
292	William E. Stewart . . .	April 9, 1894.	.....	.....
293	H. Howard Stiles . . .	April 9, 1894.	.....	.....
294	Thomas McClatchey . . .	July 2, 1894.	New Brunswick.	.....
295	Paul D. Gardner . . .	June 13, 1893.	Huntingdon.	April 10, 1894.
296	James M. Wilson . . .	June 21, 1893.	Huntingdon.	April 10, 1894.
297	David T. Neely . . .	June 21, 1893.	Huntingdon.	April 10, 1895.
298	Henry Sylvester Welty . .	Oct. 2, 1894.	Huntingdon.	Oct. 3, 1894.
299	Howard N. Campbell . . .	April 9, 1895.	.....	.....
300	William Gibb . . .	April 9, 1895.	.....	.....
301	John Alex. Macdonald . .	April 9, 1895.	.....	.....
302	George S. Bell . . .	April 9, 1895.	.....	.....
303	William H. Filson . . .	.....	Huntingdon.	June 15, 1870.
304	F. A. Shearer . . .	.....	Huntingdon.	June 20, 1865.
305	Jacob C. Stewart . . .	.....	Huntingdon.	Jan. 9, 1866.
306	J. M. Nourse . . .	.....	Huntingdon.	April 12, 1865.
307	William B. Noble, D.D. . .	.....	Huntingdon.	April 12, 1865.
308	Alfred Yomans, D.D. . .	Jan. 3, 1867.	.....	.....
309	James Y. McGinnis . . .	Oct. 7, 1845.	.....	.....
310	Thomas C. Porter . . .	.....	Huntingdon.	May 7, 1844.
311	John Linn Milligan . . .	.....	Huntingdon.	June 11, 1862.

NOTE.—In this roll the date of reception is the date of licensure or ordination, which was not always the same, as some had been candidates for some years before. But it is difficult to find just when some were received, as the records had not been indexed.

By what Presbytery Ordained.	When Ordained.	When Dismissed.	When Deceased.
Indianapolis.	November 25, 1872.		
Chemung.	May 13, 1884.	April 12, 1893.	
Huntingdon.	July 9, 1889.	December 12, 1893.	
Huntingdon.	November 19, 1888.		
.....	— 1885.		
West Chester.	— 1881.		
Allegheny.	July 12, 1888.		
.....	.....	December 12, 1893.	
New Castle.	November, 1887.		
Huntingdon.	May 5, 1892.	April 11, 1895.	
Erie.	June 10, 1888.		
Shenango.	April, 1871.	November 9, 1894.	
Huntingdon.	July 12, 1892.		
Blairsville.	October 4, 1887.		
Westminster.	June 1, 1882.	August 28, 1894.	
Clarion.	April 28, 1891.		
Huntingdon.	April 12, 1893.		
Albany.	June 20, 1888.		
Huntingdon.	June 13, 1893.	January 31, 1895.	
Chester.	September 6, 1892.		
New Castle.	October 4, 1883.	January 31, 1895.	
.....	— 1875.		
Redstone.	May 24, 1892.		
Redstone.	December 7, 1893.		
.....	April 15, 1882.		
Pittsburg.	June 25, 1889.		
Huntingdon.	July 2, 1894.		
Shenango.	— 1895.	June 11, 1895.	
Dubuque.	— 1895.	April 10, 1895.	
.....		
Huntingdon.	October 3, 1894.		
St. Clairsville.	June 7, 1888.		
Fargo.	March 20, 1890.		
Toronto, Canada.	April 26, 1883.		
Albany.	February, 1876.		
.....		
.....		
.....		
Huntingdon.	May 29, 1866.		
.....	December 22, 1868.	
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.....		
.....		

The names for the most part follow in the order the date of year received. It is possible some have been omitted.

No. 108 is evidently a duplicature of No. 79.

ROBERT F. WILSON, *Stated Clerk.*

STATED CLERKS.

THE following is the list of the Stated Clerks of the Presbytery during the one hundred years, with the time of service rendered by each :

Rev. David Wiley, elected October 6, 1796; died November, 1800.

Rev. John Johnston, elected April 22, 1801; resigned 1811.

Rev. John Coulter, elected 1811; died June 22, 1834.

Rev. John Hutchison, elected October 7, 1834; resigned April 9, 1839.

Rev. Joshua Moore, elected April 9, 1839; resigned April 10, 1844.

Rev. William J. Gibson, D.D., elected April 10, 1844; resigned April 10, 1849.

Rev. Robert Hamill, D.D., elected April 10, 1849; resigned April 11, 1893.

Rev. Robert F. Wilson, elected April 11, 1893.

ROBERT F. WILSON, *Stated Clerk.*

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